

FORTH

• SAN JOAQUIN EDITION



GENERAL CONVENTION
THE OPENING SERVICE

OCTOBER 1952



CHALLENGE IN THE SUN

Premiere at General Convention

Challenge in the Sun tells the story of a young missionary couple in the Missionary District of the Panama Canal Zone, of city

slums, tangled green jungle, blazing blue sea, and of the clergy and people in this land of the sun.

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Challenge in the Sun, a twenty-eight-minute sound color motion picture on the work of the Church in Central America, received its first public showing at General Convention in Boston, Mass. Produced by Alan Shilin, its excellent photography is by Toge Fujihira, whose camera follows the missionaries through city streets, down jungle paths, across the ocean. The commentary is excellently handled and the story is interesting and realistic. This film, suitable for any group, may be rented for eight dollars a showing. Prints are available for purchase at two hundred dollars each. Orders should be placed with the

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SAN JOAQUIN EDITION FORTH



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OCTOBER, 1952

What Are Your Canvass Questions?

Is it commercialism for Church leaders to be concerned about the parish budget and what people give?

Fixed costs must be met. Inflation must be taken into consideration. What to count on from members' pledges must determine the size of the budget to be adopted.

What is the Church Program?

It is the over-all budget of the whole Episcopal Church, amounting to more than five million dollars a year, for work overseas and at home, including missions to peoples such as Negroes and Indians, as well as to help support thirteen missionary districts, of which San Joaquin is one. Populous eastern dioceses each contribute hundreds of thousands of dollars annually. San Joaquin only \$15,414 in 1952, a quota computed by the National Council.

What do we receive annually in return from this national fund?

Somewhat more than \$21,000. The Diocese of Sacramento, also one-third of the area of the State, as San Joaquin is, is a diocese and therefore receives only \$5,000 from the national C.P. fund, for Indian work.

What is the \$21,000 used for?

To assist with salaries and travel expenses of the Bishop and ten or more other clergy serving our mission churches which are unable to meet all of their costs of operation.

When will San Joaquin become a diocese?

When its financial strength enables it to pay the Bishop's salary, instead

of less than a fourth of it, as at present, and to meet other costs of operation.

Are our mission churches permanently on the receiving end?

In the past decade, nine missions have become parishes, which now number thirteen. Each year a mission, by "devolution," is expected to contribute more to the vicar's salary and receive less help from the missionary fund (C.P.), thus releasing an amount to help start or carry on still newer churches (e.g., St. Michael's, St. Anne's, St. Mark's, St. Columba's, St. Alban's, Redeemer, St. Timothy's, in recent years).

Has San Joaquin improved in its record of contribution to the national Church Program fund?

In 1944 we sent only \$3,000, in 1951 \$13,531.

Why should this national quota rise each year?

In 1941 our total expenditures in parish current expenses amounted to only \$27,425, in 1951, \$131,476. In 1941 our total receipts for all purposes in the District amounted to \$45,543, in 1951 \$285,627.

Why give for others at all?

In gratitude for what others did to help start the Church in California generations ago, in compassion for those deprived of the Gospel here and abroad, in obedience to our Lord's command to take the Church to the whole world (including the millions of immigrants into California, most of whom are lost to the Church until found).

How are quotas determined for each congregation?

By the same rule for all, a sliding scale, with a higher percentage for churches with larger budgets, by classes, as with the income tax, based upon the average current expenses of the previous three years in each church, as reported by their own vestry in the annual official parochial report.

Why not the same percentage for large and small parishes and missions?

In a small church the largest part of a budget is to help with the priest's salary, etc., with not much left for music, etc. In a large church the budget may be great enough to include the salaries of assistant clergy, secretaries, paid choir, or, as in one of our churches, thousands of dollars a year for printing and publicity.

What is the District Administration Fund?

The D.A.F. in every diocese or missionary district is a separate fund, limited to overhead or operating costs. It includes items for printing the annual journal, expenses for deputies to General Convention and delegates to Provincial Synod, portions of salaries of assistant treasurer, Christian education secretary, a portion of the bishop's salary, taxes and insurance and upkeep on houses occupied by the bishop and arch-deacon, etc. In a diocese this fund includes the whole of the bishop's salary.

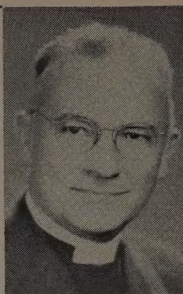
Who adopts the D.A.F. each year?

Convocation, after study by the finance committee and the executive council.

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The Bishop's Page

Sumner Walters



The Bishop's Diary

AUGUST

- 1, 2 Asilomar: missionary education conference
- 3 Tracy
- 8 San Francisco
- 9 Tehachapi
- 10 Bakersfield
- 12 Stockton Kiwanis address
- 14 Huntington Lake, to inspect camp construction methods
- 15 Oakdale parish meeting
- 17 Stockton address to Brotherhood of St. Andrew
Mendota parish meeting
- 18-20 Junior clergy conference at bishop's house
- 24 a.m., Modesto
p.m., Chico union service
- 27 Stockton Rotary address

The Apostles and Prophets

Travel in ancient Christian lands brings continual reminders of the foundations built by the Apostles and Prophets of the faith. Most important for us are the places associated with our Lord, *the chief cornerstone*, then with St. Paul and with the other Apostles, like St. Barnabas, then with the large number of the saints of the early centuries, such as Jerome, the great translator of the Bible at Bethlehem, and Ambrose of Milan, the mighty statesman of the Church of the fourth century.

This month the Collect and Epistle for St. Simon's and St. Jude's Day (Prayer Book, pp. 254, 255) bring before us again the vast importance of solid foundations. In the Church and in Christian life today, as with the Apostles and Prophets of the early Christian centuries, the cohesive, binding element, the indispensable factor is the Lord Jesus Christ, their Lord and our Lord.

Little remains of the stonework of buildings constructed in the first Christian century. A hundred years from now, there will not be much left of the material things which today minister to our personal satisfaction and comfort. But from the days of primitive Christianity and from our own efforts and accumulations in this generation, the permanent and vastly more important foundations laid are those of the inner life, the contagious conviction, the courageous loyalty, the unselfish acceptance of Christ and his way. This "apostolic succession" of spiritual building, of carrying on in the power of our Lord, is the really worthwhile accomplishment.

In this connection we naturally think of the propagation of the Gos-

pel, including the establishment of an ever-increasing number of Christian churches. We are equally concerned about the spiritual and moral foundations for the lives of children and of the family; then of social influences and community standards, and indeed national principles and international relationships.

Let us not be deceived into thinking that we can manage to live to ourselves alone. Jesus gave his life for the world. The apostles and prophets gave their lives to bring all nations into one kingdom and one faith.

The noble philosopher Kant gave us his "categorical imperative," "so live that your actions may be a universal rule of life." Jesus so lived, and His Apostles and Prophets. The glorious works of the past and the challenging needs of the present constitute an imperative for us to continue with all courage and fidelity, in the power of God and in the name of Christ, to build lasting foundations, particularly in the mind and heart of this generation.

Bakersfield

On July 26, after we had sent September copy to the printer, I was shocked to be told by Mrs. Ralph

Cox of St. Paul's, Bakersfield, that the church had been condemned by city authorities as unsafe because of damage by the recent earthquake. The next day I went to Bakersfield after the service at Hanford.

Before making a public announcement it was felt by the vestry that the necessity for condemnation should be verified by other engineers and architects. A few days later it was found that numerous cracks in the walls indicated great danger of collapse. The building had been erected in 1902, before the post-1906 rules on reinforced construction. On Aug. 10, I preached at the morning service held in the new parish hall, furnished with pews, choir stalls, etc., from the abandoned building.

I ask the prayers and most sympathetic concern for the people of St. Paul's and for thousands of others

continued on page IV

The Prayer Corner

TEACH US TO PRAY

TEACH us, O God, to pray as our Saviour taught His disciples. As we come into thy presence, give us humble and contrite hearts, conscious of our deep unworthiness, of our unutterable need, and of thy power to help us. Grant us wisdom to watch for thine answers, and the grace to thank thee for every gift thou givest, knowing that, loving us as thy children, thou wilt provide for all our necessities, through Jesus Christ our Lord. *Amen.*



St. Columba's, Fresno, uses new parish hall at full efficiency converting chapel into classrooms by means of swinging baffles

Leading a Youth Group Opens New Doors

Mr. and Mrs. Robert Celum have given the youth of St. Thomas', Avenal, an inspired leadership; it has proved, in return, a most rewarding experience. Here are excerpts from a letter written by Mrs. Celum; it will speak to those who feel "unprepared" to accept such leadership service in their church.

Looking at the total program, it is amazing to us that a group of some ten young people was able to accomplish so much. The favorable circumstances that made the accomplishments possible were, the consistently faithful support of some five or six who formed a hard-working nucleus; the interest and support

of parents, whose help made the success of some of the projects possible; the diligent leadership of this year's officers. It is difficult to say which of these factors was most important. Together they illustrate what a small but co-operative group can do.

Such circumstances would inspire any couple to work with a group. Admittedly, we did not always live up to the full opportunities of the occasion. But always it was the young people themselves that inspired us to carry on. We are certain that we learned far more from the experience than they. There's nothing like attempting to teach something to find out how little you know.

Never having had much Christian education ourselves, we felt horribly inadequate in teaching. The district lending library was such an indispensable aid; the films and books opened new doors. Though we could not answer many of the questions they aroused, they started healthy discussions, and they started us all thinking about our religion.

Though we could not give many of the facts about the Bible and the Church, we tried always to start the young people thinking about religion and the necessity of incorporating it into their lives.

We are enthusiastic about the experience of young couples sponsoring groups. It can be a great educational experience. We felt that this was our greatest benefit from it, and we feel grateful. The reward is in

doing the work itself. To credit us with the program is misleading.

The names of the officers and members this past season were Doug Preston, president; Marybeth Lyles, treasurer; Mary Boice, social chairman; Val Whitford, secretary and historian. Other members were Wally Albright, Dick Elliston, Albert Campbell, Ralph Raines, Susan Whiteside, Daneanne Hoagland, Jimmy Davis, Mike Lee, and Floyd Farson. Next year's officers are Val Whitford, president; Wally Albright, social chairman; Marybeth Lyles, treasurer; Jimmy Davis, secretary.

Among the projects were planting and maintaining the churchyard; selling Christmas cards and stationery to raise funds to send a CARE package to Korean children and for Camp San Joaquin; distributing Thanksgiving and Christmas relief packages; raising funds for Camp San Joaquin by selling movie tickets; making a bulletin board for the church; covering kneeling benches.

We studied the Bible and the life of Christ; had films on the life of St. Paul, talks and films on early Christian history and on missions and missionaries. Guest speaker was Fred Gibson, who had attended St. Michael's Mission, Ethete, Wyo.

We conducted the Feast of Lights Service on Jan. 6 and toured San Miguel Mission near Paso Robles. Four members attended the HYC convention in Reedley; Doug Preston was elected treasurer. Recreation included a Christmas skating party, a picnic, and a waffle supper.



CONDEMNED because of earthquake damage, St. Paul's, Bakersfield, is abandoned

The Bishop's Page

continued from page 11

of Kern County and Bakersfield. Without earthquake insurance (ask the rate if you are surprised) it will take courage and determination to raise the \$90,000 or more which will be needed, even if a lower interest rate may be given for part of it.

We may be confident that "Kern County has plenty of money." Yes, but most Church support comes from people who are not rolling in wealth. And, with notable exceptions, most wealthy people are not active Church members or they are wonderfully cautious about giving in proportion to their ability to give. So this will be a real burden, even for "wealthy Bakersfield," where a number of our members also have suffered great personal loss, in the damage to their places of business (some of which I saw personally). If, therefore, you wish to send a gift, large or small, please send it via my office, in order that we may have a record of such outside help.

Appreciation

For several years, the District of San Joaquin has been fortunate to have the expert service of Ralph Gladen, M.D., of Modesto as our official psychiatrist. By Canon it is necessary that every prospective postulant for Holy Orders have a psychiatric examination to determine his fitness for the ministry. Dr. Gladen, formerly Superintendent of the Modesto State Hospital, has given his services graciously.

New Tax Limit Increase Encourages Generous Gifts

By ROBERT M. HOPKINS

It is a pleasure to announce that a taxpayer now may deduct as much as twenty per cent from his federal income taxes for contributions made since Jan. 1, 1952, to charitable, educational, religious, and other benevolent causes and organizations.

The Golden Rule Foundation has been working for such an increase for several years. The Association of American Colleges recently took the initiative in making an approach through its member institutions.

Four Sets of Sisters Work in Oakdale Guild

At St. Matthias', Oakdale, Bishop Walters recently gave a most interesting talk on what is to be done in the Every Member Canvass.

The Rev. Arthur Beckwith attended a meeting at Camp San Joaquin where he found repairs being made to the large main building after the terrible snow damage.

Eight members of St. Matthias' Guild who have taken an active and leading part in its work are sisters. Mrs. Estelle McFarland and Mrs. J. Becker, at present president and secretary of the guild, are sisters; so are Mrs. Jo Hoffmann and Olive McGinnes, treasurer of the church for thirty years; Mrs. Helen Moore and Mrs. Mary Dyce; and Mrs. Violet Boone and Mrs. John Tulloch, Sr., longtime members of the altar guild.

St. Matthias' Guild is making plans for a bazaar in October. It is to be a most unusual affair and all hands are getting busy.

Canvass Questions

continued from page 1

Is it mandatory?

Yes. If not paid in full, the church in question is not entitled to seats for lay representation at the annual convocation.

Is the parish pledge to Church Program to be paid only from red side envelope offerings?

From other contributions also, if the red side is not enough, because certain pledges are made in every parish without strings, undesignated, for the vestry and parish treasurer to use to meet any obligations, missionary or local.

Should the parish C.P. quota be accepted in full?

Yes, because the Missionary District accepts its quota to the National

FORTH—October, 1952, Vol. 117, No. 9. Official organ of the Protestant Episcopal Church, published monthly by the National Council, September to June and bi-monthly July-August. Publication office, 230 W. 5th St., Dayton, Ohio. Editorial and executive offices, Church Missions House, 281 Fourth Ave., New York 10, N. Y., 15c a copy, \$1.25 a year. Entered as Second Class Matter, September 8, 1947, at Post Office, Dayton, Ohio, under Act of March 3, 1879.

Holy Land Resolution Offered to Bishops

This resolution on Christians' responsibility toward the Holy Land was offered by Bishop Walters to the House of Bishops.

Whereas a state of war continues in the land of our Saviour's birth and the impossibility of normal intercourse between Israel and Jordan, particularly in Jerusalem, imposes grave hardship on residents and pilgrims alike; and

Whereas in consequence of the establishment of the State of Israel some 900,000 Arab refugees, both Christian and Moslem, have for more than four years been separated from their homes, lands, shops, and other properties and resources, with no means of support save the bounty of the Arab states, the United Nations, and missionary agencies; and

Whereas Christians are bound not only to relieve the hungry and destitute, but also to protect the fundamental human rights of all groups and individuals, therefore be it

Resolved that the House of Bishops (the House of Deputies concurring) express its deep concern for the peace of Jerusalem and the entire Middle East, founded upon a just and durable settlement in the Holy Land, and be it further

Resolved that this Church, through proper representatives, send a message of strong insistence to the President of the United States and to the leadership of the United Nations Organization that ways be found for compensating the Arab refugees for the losses they have suffered, at least for the amount of their bank savings and for the value of their homes and lands.

Council in full. Failure to meet our C.P. in full prevents the development of new work, for lack of necessary funds. The Church's Mission is of equal importance, whether to promote the Gospel locally or far off. Most churches accept their quota.

How should the C.P. and D.A.F. be paid?

One-twelfth each month, as the District office sends its payment to the national office.

~~~~~More San Joaquin news follows page 32 of FORTH~~~~~



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Ninety-one Bible scholars cooperated in the fourteen-year-long labor to recover the full meaning of the Bible. They preserved the beauty of the King James Version, but freed the Bible from outdated expressions that make it hard to understand. (Did you know, for instance, that in the King James Bible "by and by" means *immediately*? That a man's "conversation" means his *conduct*?)

In the 341 years since the King James Version, dramatic discoveries of ancient manuscripts have shed new light on the Scriptures. (In a long-forgotten cave near the Dead Sea, for example, shepherds chanced

on the Isaiah Scroll—a nearly complete text dating from about the time of Christ.) We now know that the King James Version is at times erroneous and misleading.

The Revised Standard Version is based on the most authoritative manuscripts—some earlier than any previously known.

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If you have too seldom opened your Bible because the way it is written makes it hard to understand, the Revised Standard Version can bring an exciting new experience.

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—Bishop Henry Knox Sherrill.

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—Dr. Harry Emerson Fosdick.

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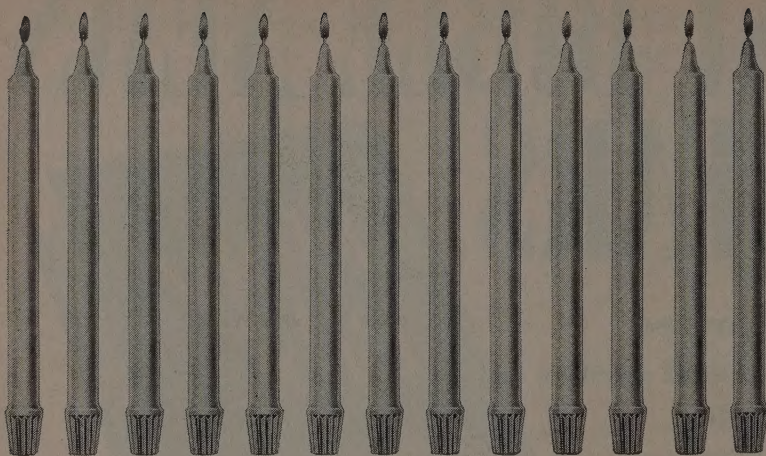
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## **See How Modern Language Makes The Meaning Clear**

|                   | King James Version                                                      | Revised Standard Version                                    |
|-------------------|-------------------------------------------------------------------------|-------------------------------------------------------------|
| 1 Cor.<br>10:24   | Let no man seek his own, but every man another's wealth.                | Let no one seek his own good, but the good of his neighbor. |
| Psalms<br>119:147 | I prevented the dawning of the morning, and cried: I hoped in thy word. | I rise before dawn and cry for help; I hope in thy words.   |

**THOMAS NELSON & SONS**



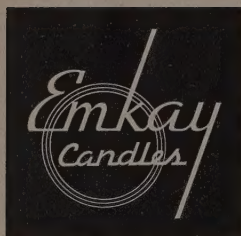


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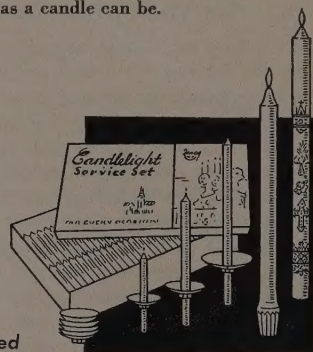
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## Check Your Calendar

### OCTOBER

**FORTH** Tour to Hawaii  
October 13 - November 16

- 1 Consecration of the Rev. Iveson B. Noland as Suffragan Bishop of Louisiana, Christ Church Cathedral, New Orleans, La.
- 2 Twenty-fifth anniversary, consecration of the Rt. Rev. Thomas Casady, S.T.D., Bishop of Oklahoma
- 4 Thirty-fifth anniversary, consecration of the Rt. Rev. Harry Tunis Moore, LL.D., Bishop of Dallas, retired
- 5 Worldwide Communion Sunday
- 14 Twentieth anniversary, consecration of the Rt. Rev. Benjamin Martin Washburn, S.T.D., Bishop of Newark
- 15 Thirtieth anniversary, consecration of the Rt. Rev. Edwin Anderson Penick, LL.D., Bishop of North Carolina
- 16 Tenth anniversary, consecration of the Rt. Rev. Oliver James Hart, S.T.D., Bishop of Pennsylvania
- 18 St. Luke
- 19 Corporate Communion, UMCY
- 23 Tenth anniversary, consecration of the Rt. Rev. Herman Riddle Page, D.D., Bishop of Northern Michigan
- 24 Thirtieth anniversary consecration of the Rt. Rev. George Ashton Oldham, S.T.D., Bishop of Albany, retired
- 28 St. Simon and St. Jude
- 30 Fortieth anniversary, consecration of the Rt. Rev. Frank Arthur McElwain, S.T.D., Bishop of Minnesota, retired

### NOVEMBER

Every Member Canvass

- 1 All Saints'
- 2-9 Girls' Friendly Society Week
- 7 World Community Day
- 28-December 1 Woman's Auxiliary Executive Board. Seabury House, Greenwich, Conn.
- 29 Thanksgiving
- 30 Advent Sunday  
Corporate Communion for Men  
Fifteenth anniversary, consecration of the Rt. Rev. William Payne Roberts, D.D., Missionary Bishop of Shanghai, retired



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Editor WILLIAM E. LEIDT

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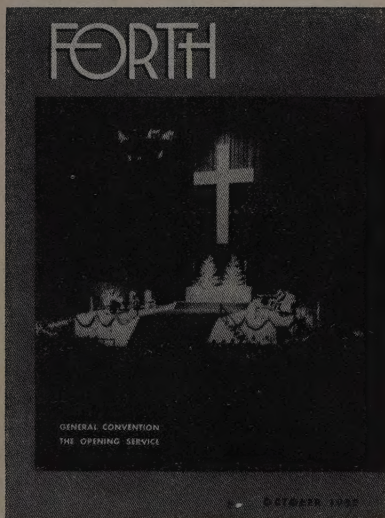
**OVERSEAS:** ALASKA: The Rev. Norman H. V. Elliott; BRAZIL: The Rev. Custis Fletcher, Jr.; CUBA: Paul A. Tate; HONOLULU: Katherine Morton; JAPAN: Angela M. Oglesby; LIBERIA: The Rev. P. L. Okie; PANAMA CANAL ZONE: The Ven. J. H. Townsend, S.T.D. (Panama and the Canal Zone), The Ven. William L. Ziadie (Costa Rica), the Ven. Moultrie H. McIntosh (Nicaragua); PHILIPPINE ISLANDS: Helen Boyle; PUERTO RICO: The Rev. Wilbur O. Fogg. **IN THE USA:** ARIZONA: Curtis P. Donnell; IDAHO: Cedric C. d'Easum; NEW MEXICO: The Rev. Arthur LeB. Ribble; NORTH DAKOTA: The Rev. T. A. Simpson; NORTH TEXAS: Mrs. W. Warrin Fry; OREGON: Douglas W. Polivka; SALINA: The Very Rev. F. W. Litchman; SAN JOAQUIN: The Rev. J. T. Raymond; SOUTH DAKOTA: Mrs. Edward Ashley.

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**THE COVER.** Nearly three thousand strong, the procession of the Opening Service of General Convention included Triennial Meeting delegates, for the first time, clerical and lay deputies, visiting clergy, members and officers of the National Council, distinguished representatives of other communions, and bishops; men and women from far and wide, typified by the leaders who sat in the chancel: The Bishop of North Carolina, the Presiding Bishop of the Japanese Church, the Archbishop of Canterbury, the retired Presiding Bishop, and the Presiding Bishop. See also pages 4, 6-9.

FORTH October, 1952, Volume 117, No. 9.

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## Turning the Pages

THE General Convention is in full swing in Boston as this issue of *FORTH* goes to press. We delayed press time a few days in order to bring our readers more promptly the opening events of this great triennial meeting.

I have attended seven General Conventions and none has surpassed this one in spirit and enthusiasm, in careful arrangements and thoughtful consideration for the needs and comfort of all.

The Boston Garden, arena for circuses, political rallies, and sporting events of all kinds, was transformed on Sunday night into a vast and living church (see cover). More than seventeen thousand people crowded into the garden while six thousand more were turned away. The Presiding Bishop's sermon, which is printed, with some abridgement, on pages 6-9, set the keynote for the Convention and has been on the lips of many since Sunday night. The Opening Service and the subsequent events of this week have convinced Boston of the vitality of the Episcopal Church.

Still uplifted by the inspiration of the Opening Service, the Convention was saddened on Monday morning

by the sudden collapse and death of the Very Rev. Claude W. Sprouse, dean of Grace and Holy Trinity Cathedral, Kansas City, Mo., who had just accepted his re-election as President of the House of Deputies.

But the Convention had to go on, and both Houses were soon busy with legislative matters. Joint Sessions on Tuesday and Wednesday brought the bishops, deputies, and Woman's Auxiliary delegates reports on National Council activities during the past triennium.

On Wednesday noon, the Archbishop of Canterbury addressed the Joint Session. The Archbishop, a colorful and friendly figure at Convention, preached on Sunday morning in Old North Church of Paul Revere fame, attracted ten thousand men and women to the reception on Monday; addressed a mass meeting on the World Council of Churches on Tuesday, and was a genial guest on Wednesday, ere he sailed for home, at the National Council dinner.

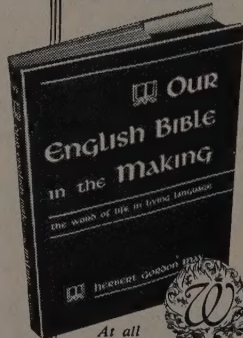
The National Council dinner, an innovation at this Convention, brought together two thousand bishops, deputies, and delegates in an informal gathering at which two lay members of the National Council, Thomas B. K. Ringé of Philadelphia

*continued on page 9*

From Bede and Wycliffe to  
the Revised Standard Version

## Our English Bible in the Making

THE WORD OF LIFE IN LIVING LANGUAGE



By HERBERT GORDON MAY. The fascinating history of the many English translations of the Bible, and of the men who for 1,000 years have worked to make the Scriptures more meaningful to their own time . . . from the first fragmentary translations into Anglo-Saxon, to the Wycliffe, Tyndale, and Coverdale Bibles, the Geneva Bible (the Bible of the Pilgrim Fathers), the Bishops' and King James Bibles, and down to the startling advances in Bible scholarship in the last few centuries, including the Revised Standard Version. The author is one of the editors of the R.S.V. and devotes two chapters of his book to it.

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# These Are Your Children ... far from home!



They left their 4-H Clubs, the Scouts and Brownies, their church friends and schoolmates, and from a pier in Brooklyn set sail with their parents on a freighter across the Atlantic. Nineteen days later, they dropped anchor in the mouth of a sluggish brown stream, changed to a river boat and chugged upstream for 185 miles. Then they walked ashore, to low-lying houses set at the edge of the jungle. Here, with earthen walls and thatched roof, was their new mission home.

They had known heat before. Summers back home were hot, yet long and sunny and golden and a time for play. But summers were never like this. Heat that lies like a sodden blanket over the land. Heat that steams. Nights with no relief, except from sun, and seasons that vary only in wetness but not in temperature.

It's exciting, of course, in a way, to be in a strange land few American youngsters ever see. But it's hard to forget the little things that were routine at home but are a king's luxuries here. No more dashing in after school for a big glass of cold milk. Milk comes in cans, here. Little cans, because once opened, milk goes sour abruptly.

They remember meals when they had to be urged to eat their salads . . . and wish for just one such crisp salad again. They recall August days when ice cream seemed only a nominal reward for mowing the lawn . . . and think how they would cherish each spoonful now. They have the hearty appetites of youth but they get weary of food from cans and the monotonous fare of rice and beans and rice again.

They make friends with native children their own age, play with them, try to get over some idea of the America so far away. But they are shocked, and shocked anew each day, at the diseases which strike down the young, at the sores and fevers which run on and on for lack of care.

Vaguely, they are conscious of how their missionary parents would like to do more to ease the suffering around

them — if they only had the drugs, the vaccines and serums. Yet there's no nearby pharmacist's refrigerator well stocked with new miracle drugs. Perishable vaccines perish fast in this heat. Even adhesive tape, perhaps the simplest of all medical supplies, sweats into gummy pulp. And of course there's no ice, to save a life by chilling an angry appendix until a surgeon's skilled hands can work.

The mission work goes on, handicapped as it is. There's no complaint; these are stout-hearted parents, firm in their faith, with stout-hearted children, too.

• • •

These are *your* children, too, far from home. You've made it possible for them to be there; you support the work the family does. Yet there is one more thing, a simple thing, you can do for them.

Short decades ago, you could do nothing about the heat. Now you can. Modern science has developed a special type of refrigerator which has proved to be a boon to missions. It operates on kerosene, the universal fuel. It has no moving parts; it gives years of unfailing, rugged service. It is big, modern, spacious — as modern as the finest refrigerator you'll see in any American home.

Anywhere in the world, far from cities and electricity in the hottest of climates, it will chill and preserve fresh foods, make ice, keep meat and fish and fruit juices frozen . . . keep the precious healing qualities of drugs intact.

To the missions, in far-off lands, it is one of the greatest blessings civilization can provide. It means morale and health and healing; it means milk for the children, a proper diet for growing bodies. It means a lift of spirits, from

the simple luxury of a cold drink. And highly important, it means gratitude and appreciation from those aided . . . a life saved, a disease cured, a fever tamed, an inflammation otherwise fatal checked with ice.

The kerosene refrigerator is a necessity not only in seared deserts and equatorial jungles but also in the high plateaus of the Andes, the hills of India, the uplands of Mexico — in any of the temperate zones where the work of missions goes on beyond the reach of fuel or power lines.

You can send this help, through personal donation or through your church funds. To you, a special price on a kerosene refrigerator for missions is extended. It will be delivered in the shortest possible time, by the most direct way, with all shipping details handled for you.

Today, tonight and tomorrow, when you go to the kitchen and open your refrigerator, think not only of summer without refrigeration, but think of an August heat wave endless the year round without refrigeration. Then think of how the luxury of ice is needed by the mission families you know on the other side of the world.

A new booklet has been prepared especially for church groups, which gives full details of refrigeration for missionaries. It describes the kerosene refrigerator in full detail, tells how it is available to missions. You'll want to read the comments from missionaries in Africa, India, the Orient and South America and learn from their own words what a blessing refrigeration is to them and to their work.

Send for this free booklet today. It will be sent to you by return mail. Start now on your church group plans for aiding those who carry on the work so far from home.

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# Laborers Together With God

THE PRESIDING BISHOP

THE early Church was a fellowship based upon the living experience of God in Christ. These first Christians had a deep conviction of the glory and the power of God who had raised up Jesus from the dead, but theirs was no *laissez-faire* Christianity. They were followers of Him who had asked of His disciples, *Are ye able to drink of the cup of which I drink? Are ye able to be baptized with the baptism with which I am baptized?* The call to serve Christ meant the acceptance of discipline and of sacrifice on their part. But there was a deep abiding joy, for they felt themselves fellow laborers with no less than the everlasting God. This was put in another and quainter way in one of their decisive moments, for they did have disagreements as we know, when St. James declared, *It seemed good to God and to us.* In every way they were laborers together with God.

Tonight we are met for the Opening Service of the fifty-seventh Triennial Convention of the Church. We are a representative assembly; everyone here whether bishop, priest, or layman, being chosen by the constitutional processes set forth in our Church law. As such, we present to various ecclesiastical groups a somewhat

THE Archbishop of Canterbury with Mrs. Fisher (above) greet American Church people at General Convention reception in Boston's Museum of Fine Arts. Deputies (right), delegates, visitors, and bishops, too, swarm streets adjoining meeting places, Symphony and Horticultural Halls.







More than 17,000 Episcopalians fill Boston Garden for magnificent Convention Opening Service at which the Presiding Bishop preached

perplexing phenomenon as we do sometimes even to ourselves.

From one point of view we are a Church in which freedom seems to be limited. For the general Church, as well as for each diocese, there are a Constitution and Canons. There is the authorized worship of *The Book of Common Prayer*. Every deacon, priest when ordained, or bishop when consecrated signs a solemn declaration of *conformity and obedience to the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America*. This has not to do with some Church past, future, or elsewhere. It has to do with this Church here assembled. He is indeed ordained or consecrated to serve in the Church of God, but the life given, the authority conferred are mediated to him through this Church and it is to this that his loyalty is pledged. What is true of the clergy is equally true of the entire membership of the Church. No one is compelled to be baptized or confirmed or ordained or consecrated. But when these steps have been voluntarily taken, then we must realize that we are a Church under authority.

If we seem strange to certain people because of this fact, we seem even more so to others. For we are a Church which is governed by the principles of democracy. The laity have an equal voice with the clergy in diocesan and district conventions, in the General Convention with the clergy and bishops. To the perplexity of many we reach our decisions in open conclave. Everyone in our Church is free and many accept the privilege gladly, and sometimes frequently, of expressing their opinion frankly. In this sense we are a Church of great freedom.

Authority and freedom are difficult principles to put into practice together. It is simpler to have one or the

other. But we are committed, and I believe rightly so, to this endeavor. Authority can mean ruthless regimentation. Freedom can be interpreted as reckless license. Our task is to combine these concepts in the fellowship of the Christian Church. I believe this to be a significant contribution to Christian thought and practice.

If I am right in this, a great responsibility rests upon the members of this Convention as well as upon every clergyman and communicant of this Church. Again, let me say that I am not urging regimentation. But I am saying that the basis of our Church life is that we are members one of another. That is what we mean by *The Book of Common Prayer* as authorized by the General Convention. Without stressing at all the letter of the law, no one, I think, can escape the overtones and the undertones of all that the word loyalty implies. But we should also realize that our authority, the result of our democratic processes, is a guarantee of freedom under law to the entire Church constituency.

Freedom also exacts responsibility. I shudder, again and again, at certain expressions of opinion as well as of acts, for they seem to me to hurt the Church we are pledged to serve. So often they are eccentric, or more accurately egocentric, and do not represent a care and a concern for the whole welfare and life of the Church. Just because we are free we should voluntarily impose upon ourselves the disciplines of consideration, careful thought, and loving kindness under the guidance of God.

I am most desirous of having it understood that I am not pleading for the avoidance of controversial questions or for agreement without full and frank discus-

continued on next page





**MUSEUM** Tapestry Room was scene of Convention reception, Monday, September 8. In receiving line are former Presiding Bishop and Mrs. Tucker, Mrs. Fisher, the Archbishop of Canterbury, Mrs. Sherrill, the Presiding Bishop, Mrs. Nash, and Bishop Nash.

## Laborers Together . . . . . continued

sion. What I am asking is that these be met here and elsewhere, in the consciousness that we are bound together in a common life as by hoops of steel and that we are fellow laborers together with God and that, therefore, in and through discussion of our differences, He will make His will known if we humbly keep in mind our dependance upon Him....

This Convention, as every convention, has important duties to perform and I minimize none of them, for here is our Church's supreme authority. I think of changes and improvements of the canons, the hearing of reports of commissions, the adoption of a budget as illustrations. Some matters are of great importance, others might come under the head of proper ecclesiastical housekeeping. But we shall miss the point completely if we do not see in and through these the greater goal which is the realization of the fellowship of the Church so inspired by a consciousness of God's presence that we shall plan and accomplish great

things in His name and according to His will.

We speak of the program of the Church, but in reality we mean the practical expression of the love of God and of His children, the extension of this living fellowship throughout the world. Unfortu-

nately, we seem to be compelled to live on a somewhat mundane plane of apportionments which are viewed too often as a burden to be carried to fulfill the letter of the law. But when we stop to think of the glory of God in the face of Jesus Christ, who came to draw all men unto Himself, then we see a reality infinitely deeper than figures and apportionments and conventional methods of procedure. Here is good news to those who are weary and heavy laden, here is eternal life, here may be found reconciliation and salvation, here is the sharing of God's great gift to mankind.

Stewardship in this context is not a matter of obligation but of joyful privilege and opportunity. But I am more and more convinced that this task can only be accomplished by the entire fellowship of the Church bound together in the unity of the Spirit. The devotion of scattered individuals, parishes, or even dioceses is not enough. There must be a common strategy and purpose which will receive the support of all. The major phenomenon of a shift of population in the United States, the special need of the rural fields, the peculiar problems which confront urban workers, the unusual opportunities in strategic areas such as the Far East, these are illustrations of our over-all opportunity which can only be realized by the wisest planning and the utmost unity of purpose.

We must have the unselfish consecration of every bishop, other clergymen, laymen, and women in



**ORGANIZATION** of Deputies was delayed by death of the Very Rev. Claude W. Sproue, right after his election as president. The Rev. T. O. Wedel was elected to succeed.



the Church, for no less than the world is the field. This means home and abroad, the people who live and work next to us, the inhabitants of Okinawa in our thrilling new venture, as well as many more. For a number of years I have been in close contact with the entire life of our Church, and I am amazed at our potential resources of men and women and of financial strength. But there is, alas, an if: if we were moved and impelled by the Spirit of God to become fellow laborers with Him.

It is this same fellowship of the Spirit which should govern our relationship with other Christian communions. There are significant differences between us which should not and are not minimized. But when that is said, we must emphasize the tremendous areas of agreement. No one who was privileged to attend the constituting assemblies of the World and the National Council of Churches could fail to be impressed by the uniting force of a common experience of God in Christ.

In these days, no Church, no matter how strong she conceives herself to be, can stand alone. I rejoice that with no sacrifice of principle we are privileged to play our part in this wider fellowship of the Christian Church.

The emphasis I have been making is upon the fellowship of the Church. To some this may seem to ignore the contribution of the prophet. I have not meant this to be the case. We can never with wisdom forget the authority of the prophetic voice crying in any generation.

There are great prophets who have dared to stand alone against the multitude; there are others to whom it was given to lift the thoughts and aspirations of many hearts to a new level. But in either case their ministry has counted as it has been taken up into the great stream of living tradition, its intensity preserved and freed from the narrowness of the individual outlook. Of this I am sure, the prophet in humility yet with courage, out of a deep inner struggle, testifies to great truth for the benefit of all. The older I grow the more I realize my debt to the wisdom and the experience of God manifested in the beloved community, the Church.

We are laborers together with God. Our programs, our plans, our purposes and desires are subject to His will. At our best we are not of Paul or Apollos, but of Christ. The Church can only be significant as she is Christian, and that is true of every member of this Convention as of the Church. I pray that in these coming days and years we may rise to the greatness and the majesty of our vocation and ministry.

Many years ago Frederick Denison Maurice, that great teacher and social prophet of the nineteenth century, wrote words with which I close and which I would make my own:

"If there be anything here which may help to raise men above their own narrow conceptions and mine, may lead them to believe that there is a way to that truth which is living and universal, and above us all, and that He who is truth will guide them



**CANTERBURY'S WIFE**, head of English Mother's Union, Mrs. Geoffrey F. Fisher, was distinguished guest of the Auxiliary Triennial, to which she gave several notable talks.

in that way, this which is from Him and not from me, I pray that He will bless. 'Let all thine enemies perish, O Lord,' all systems, schools, parties which have hindered men from seeing the largeness and freedom and glory of Thy Kingdom; but let all that love Thee, in whatever earthly mists they may at present be involved, be as the sun when he goeth forth in his strength."

## Turning the Pages

continued from page 4

phia, and Clark G. Kuebler of Ripon, Wis., spoke on Christian stewardship. The dinner was a great occasion and one which merits continuance at future Conventions.

Another innovation is the small exhibit which FORTH has on the second floor of Symphony Hall.

Close by the FORTH exhibit are several exhibits of church furnishings. Among these is one of R. Geissler, Inc., who this year is celebrating its seventy-fifth anniversary. Visitors to this exhibit have not only seen examples of their fine craftsmanship but have been able to get a copy of Geissler's new illustrated catalog of church furnishings. Any one interested may secure a copy by writing R. Geissler, Inc., 23-06 Thirty-eighth Ave., Long Island City, N. Y.



**BOSTON'S** famous Sheraton Plaza ballroom was scene of Triennial Meeting of the Woman's Auxiliary. Mrs. Alfred M. Chapman presided, assisted by Mrs. D. R. West.



# Opportunities for Women



Sewing . . .



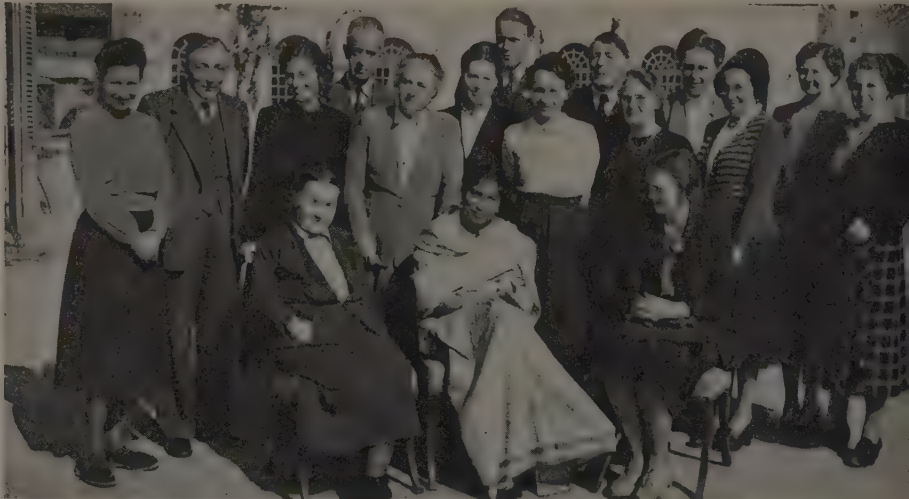
Supply Work . . .



Cooking . . .



**TEACHING . . .** Women's Church work is limited, to great extent, to domestic tasks. But modern women's training, education, and interests have fitted them for far wider range of activities in Church. In this day, when lay leadership is being stressed, their potential contribution is invaluable.



**WORLD COUNCIL** has special Commission on Life and Work of Women in Church to consider problem. Pictured here is meeting in Bossey, Switzerland. Mrs. Wedel is in back, second from right.



# the Life of the Church

LIKE most of the other Churches of the world, the Episcopal Church is facing the question of the place and status of women in the Church. The report of the Joint Commission to Consider the Problem of Giving the Women of the Church a Voice in the Legislation of the General Convention was being debated vigorously in the House of Deputies as this issue of FORTH went to press.

To many a casual observer, it seems that there is no problem. Well over half the congregation in the average church is made up of women. The activities and accomplishments of women organized in Woman's Auxiliaries or parish guilds are well known. Indeed, to a great many of the women of the Church, who find satisfaction in women's organizations, there is no problem. Why, then, the concern? Why, for example, should the World Council of Churches consider the topic of sufficient importance to introduce a permanent Commission on the Life and Work of Women in the Church?

Some of these questions puzzled me as I set out for the first meeting of the World Council's Commission. Listening to the men and women (for the commission includes both) from various Church traditions and many parts of the world was very informative. I was amazed to discover that the American pattern of large, over-all women's organizations—the Woman's Auxiliary, the Methodists' Women's Society for Christian Service, and others—is a completely American phenomenon.

If women's organizations exist at all in the Churches of other countries, they are usually small and highly specialized in their functions. Therefore, in most of the Churches of the world, if women are not admitted to church governing bodies, boards, and committees, there simply

are no activities open to them beyond attendance at services.

A natural American reaction to this is, "Let's go over and organize them." It was somewhat startling, however, to find that they were not convinced that they wanted to be organized. They asked some searching questions. The one which troubled me the most was, "Are you sure you are not building up shadow-churches alongside the Church, to which women give their first allegiance and interest?" I thought of women I have known who were so busy in the Woman's Auxiliary that they didn't have time to go to church, or women who cut their pledges to the church in order to give more to their guilds, and I wondered whether we might indeed have some shadow-churches.

It is this danger of draining off from the central life and work of the Church the activity and interest of half the Church's membership which is one of the basic reasons for a serious consideration of the place of women in the Church. If, as is often said, the Christian Church is today facing a time of great crisis and even greater opportunity, challenged by a militant secular power, surely this is no time to waste talents and energies on peripheral activities.

The growing importance of the laity in the evangelistic and educational work of the Church is recognized on all sides today. We are all beginning to realize that we cannot sit on the side lines, occasionally contributing money, and expect the clergy to educate our children in the Christian faith, prepare our young people for Christian marriage, and win to the Church the masses even in our own country who are no longer Christian.

A new era is beginning in which the Church and the Christian faith are seen once again as vitally important both to the individual and to society. There is an earnestness today about evangelism and Christian education which has not existed for generations. And it is being seen ever more clearly what a stupendous



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**MRS. WEDEL** was in Convention reception receiving line with her husband, the Rev. T. O. Wedel, who had been elected president of the House of Deputies that afternoon

task the Church faces. Only as the ability, strength, and enthusiasm of every member is used to the fullest extent can the Church realize its full potentialities.

Now, you may say, you are talking about the laity, not about women. But it is precisely this new look at the place of the laity which makes this a good time to study once again the status of women. It is surely a tragic mistake to assume that the only role for a layman in the Church is to take up the collection or discuss church finances, when we have among our laymen those with great abilities as educators, counselors, youth leaders, musicians, craftsmen, and artists. It is equally tragic to think that women's church work must be limited to planning bazaars and cooking church suppers.

Lay people throughout the Church, men and women, are ready and eager to serve the Church in real ways. Some parishes are beginning to use them. In some places trained educators are put to work, not only as teachers of church school classes, but on educational committees which actually plan and direct the educational activities of a parish. In others, lay people with skill in human relations are being trained by the clergy for real pastoral calling on the aged, the sick, parents of young children, and newcomers. Lay people are being used for baptism

continued on page 30

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● **MRS. THEODORE O. WEDEL** is Chairman of the Woman's Auxiliary National Executive Board. Her husband, warden of the College of Preachers, is president of General Convention's House of Deputies.



# Indian Laymen C

## SOUTH DAKOTA BROTHERHOOD



**ARRIVING** at fiftieth meeting of South Dakota's Brotherhood of St. Andrew chapters, Morton O. Nace (right), general secretary, is welcomed by the Rt. Rev. W. Blair Roberts, Missionary Bishop; the Rev. Harold S. Jones; Charles Brazeau, assistant secretary; Gus Kingman, president of the provincial assembly

**O**VER the rolling prairie, between its enormous fields of wheat, under its blazing sun, came three hundred of South Dakota's Sioux Indians, in modern cars, in wagons, on horseback, converging on a tiny cluster of three buildings, church, guild hall, and priest's home: Emmanuel Chapel, White Horse, on the Cheyenne River Reservation. Members of the Brotherhood of St. Andrew, national organization for laymen, were coming with their families to the fiftieth annual provincial meeting of the Brotherhood in South Dakota, June 19-22.

They came from as far as three hundred miles away and represented nearly every reservation in South Dakota: Standing Rock, Crow Creek, Pine Ridge, Sisseton, Rosebud, and Cheyenne. When they arrived, there were no hotels to accommodate them, but they pitched their own tents; no cathedral in which to meet, but a shelter was made of a framework of poles covered with boughs. Most important, they came in a deep and abiding love of God and His Church, to worship Him, to make plans for His work in the Brother-



**BUSINESS SESSION** (above), attended by delegates and guests, is held in outdoor booth near chapel. At right are assembly officers at work, including (left to right) Wilfred Rouillard, assembly secretary; the Rev. Harry Renville, priest at host chapel; Gus Kingman, assembly president; Charles LaPlant, sergeant at arms; and Charles Brazeau, assistant secretary. Men, all Sioux Indians, are representative of fine leadership Church has raised up among these people. South Dakota has produced more native clergy than all other domestic missionary districts combined, and its lay leadership, especially by catechists who care for chapels and hold services between visits of priest, is among finest. Brotherhood of St. Andrew, with its emphasis on developing day-by-day Christian living, is helping to foster even stronger witness among laymen of this missionary district.





# Celebrate Fifty Years

## ANDREW HAS SPECIAL GUEST

hood, and to spend four days in closer fellowship.

A special guest at this anniversary meeting was Morton O. Nace, general secretary of the Brotherhood, who represented its national council. The impression he carried away with him is summed up in his words:

"The Church has made an impact upon the lives of these Christians such as I have never witnessed . . . worship in buildings with just a cross—crude in some instances—but so beautifully cared for and loved so much. . . . These people are disciples of our Lord if I ever saw any anywhere. . . . The sacrifice, the time given, the proportionate giving . . . the full and complete devotion to God, the Church, the Bishop, is a magnificent thing to behold. These people have the same temptations, the same problems . . . as elsewhere; but by and large they are 'standing up to be counted for God.'"

Three times a day services were held: the Eucharist in the morning; noonday prayers; sunset services on the prairie. Addresses were given both in the Dakota tongue and in English on prayer, leadership, mis-

**FINE POINTS** of cutting frozen buffalo meat are explained to Mr. Nace by Mr. Jones. A whole buffalo was donated by government to host chapter; three men drove three hundred miles to national park in Black Hills to pick up the animal. Woman's Auxiliary did cooking during this four-day meeting.

sions, Christian responsibility, and evangelism. There were discussions of Brotherhood work, embracing the laymen's efforts to advance daily Christian living among men, especially young men. The principal speakers were Mr. Nace and the Rt. Rev. W. Blair Roberts, Missionary Bishop of South Dakota.

Resolutions adopted included the determination to found more Junior Brotherhood chapters for boys; the voicing of the need for a provincial field secretary in direct contact with the national office; and the rededication of the delegates to the laymen's work they have undertaken.



**HUNDREDS OF MILES** usually separate members of South Dakota's Brotherhood, and annual meeting is high point, especially this past summer, on fiftieth anniversary. At these meetings, men discuss together their work and their faith, and strengthen their comradeship in Christ. Above is mealtime during meeting; at left is hot dog stand run by boys and girls from Indian schools; proceeds went to help brotherhood work in South Dakota.





**TWO HUNDRED** men and women gathered in Willingen, Germany, for world conference on missionary obligation of Church. Above, delegates leave church after Bible study led by Hendrik Kraemer, Dutch theologian, missionary, Director of Ecumenical Institute in Switzerland. In center is the Rev. Charles H. Long, Jr., behind Kenneth Scott Latourette of Yale University.



**DELEGATES** gathering in churchyard after opening service represent every race of man, more than fifty countries, and nearly every non-Roman missionary society in world

By the Rev.

**CHARLES H. LONG, JR.**

**T**HE world has changed in revolutionary ways, while the missionary enterprise of the Church has changed only in evolutionary ways. The missionary of 1952 differs in many respects from the pioneer evangelist of the nineteenth century and he faces an unprecedented set of new problems. Ever since World War II, Churches and missionary societies everywhere have felt the need for a radical re-examination of their work and purpose. A major attempt to do this by international and inter-church consultation resulted in a conference this past summer at Willingen, Germany, under the auspices of the International Missionary Council.

• *The Rev. CHARLES H. LONG, JR., Assistant Secretary of the National Council's Overseas Department, was one of the two Episcopal delegates to the Willingen conference.*

The International Missionary Council itself represents one of the achievements in the evolution of the missionary enterprise. It provides a means of communication between missionaries throughout the world and a channel of more effective co-operation for the struggling new Churches of the East, as well as for missionary societies in the West. The membership of the Willingen meeting also showed how the missionary enterprise has matured in the past century.

Among the delegates were citizens from every corner of the globe. There was a large group of leaders from the younger Churches of Asia and Africa. An unusually able delegation came from the Churches in India. There were missionary executives and theologians from Europe, Scandinavia, and America. Altogether there were representatives of inter-church and missionary agencies which included 175 different bodies. Nearly a tenth of those present were members of various Churches in the Anglican Communion.

The Rev. Max A. C. Warren, general secretary of the Church Mission-

ary Society, and the Rev. F. W. Dillistone, former professor of theology at the Episcopal Theological School, made major addresses. The Rt. Rev. William Greer, Bishop of Manchester and a vice president of the International Missionary Council, presided at several meetings.

The division of foreign missions of the National Council of Churches of Christ sent a delegation which included two Episcopalians, the Rev. Charles H. Long, Jr., Assistant Secretary of the Overseas Department, and the Rev. Cornelius P. Trowbridge, rector of St. Peter's Church, Morristown, N. J.

### Many New Faces

There were many faces new to international meetings, including the only native priest of the Church in Iran, the young and fiery Hassan Deguanti-Tafti, and a young priest from India, the Rev. Henry F. Daniel, now a secretary of the World's Student Christian Federation.

The Society for the Propagation of the Gospel was represented by the Rev. Michael Bruce. There were



# New Signs"

## MISSIONARY LEADERS



**FROM** bedroom window, Mr. Long looked out over town of Willingen in central Germany. This region is popular winter sports area; world championship ski-jump competitions are held on mountain in background.

other Anglicans, a Chinese priest from Singapore, a chaplain of plantation owners in Ceylon, the Bishop of Sierra Leone, and missionaries from New Zealand, Israel, West Africa, and Germany.

Every shade of theological opinion was represented from the German and Scandinavian theologians who made American executives impatient with their discussion of eschatology to the young Siamese minister of the Presbyterian Church who kept reminding us of the essential simplicity of the missionary task: "When a new baby is born, he cries. When a man is reborn, he bears witness. If the baby cries loudly, you know it is a healthy baby. So it is with the converted man and his witness. It is as simple as that."

While an official Chinese delegation was not able to be present, there were representatives from other



**SERVICES** were held in Willingen Lutheran church, which was repaired and painted with part of funds West German Protestants raised to provide hospitality for conference. Much of this money was given by refugees returned to Germany who wanted to express appreciation for significance of meeting held in their country, tying them to world Church. More than eight hundred East German refugees have been relocated in Willingen.

countries within the Iron Curtain. When one of the Church leaders from Eastern Germany was asked how he dared to come, he pointed out that he and all of his delegation were men near the age of retirement. "We are expendable," he said.

### Agreement amid Diversity

That men from such a wide diversity of cultural and theological backgrounds could reach any agreements at all was clearly the work of the Holy Spirit. Willingen was noteworthy not so much for its conclusions as for the new questions which it raised about the Missionary Obligation of the Church at this moment in history. Canon Warren stated early in the meeting, "We must ac-

cept the end of an era and read the new signs of the times."

It was recognized that missions have reached a point of crisis, because nearly all the assumptions on which the modern missionary enterprise has been built are no longer valid. Christian Churches in the West no longer confront a pagan world outside of the West, but a situation in which younger Churches have developed rapidly in many of the traditional missionary areas, while at the same time a rapid paganization of the countries of the sending Churches has taken place.

Foreign missionaries are more aware than ever before of the need for the re-evangelization of Europe, England, and America, and the need

**continued on page 27**





**MORE THAN FIFTY** relatives came to see the Rev. Manuel Kiley (front, center) ordained priest at All Saints', Bontoc, Philippines, with the Rev. James Bawayan. Below, left, young people attending conference in Sagada, P. I., explore nearby cave.



**MARY PICKFORD** (above, right) signs pledge for Church Divinity School of Pacific, Berkeley, Calif. **Malcolm Boyd** (center), her former business partner, is seminarian. Also enlisted are the Rev. Edward McNair, the Rev. James K. Friedrich.

**ENGLISH BRICKS** built St. Thomas' Church, Bath, N. C., in 1734. Oldest church in State and among oldest in nation, St. Thomas' contains such valuable historic and religious items as 1704 Bible, candelabra from King George II, and hand-wrought chalice given in 1740 by Bishop of London. Church has embarked on restoration.



**FLOATING MISSION** for seamen a century ago. New Orleans, La., begins its fourth building with Ted Mathes, Past Grand Master. To right of

## Your Church



**FIFTY-SEVEN** students at Shattuck School, Far past year as acolytes in Chapel of Good Shepherd. Senior acolyte, junior acolyte, and senior





only Episcopal church in French Quarter of New Orleans is laying. Participating in Masonic ceremony is Rev. Girault M. Jones, Bishop of Louisiana.

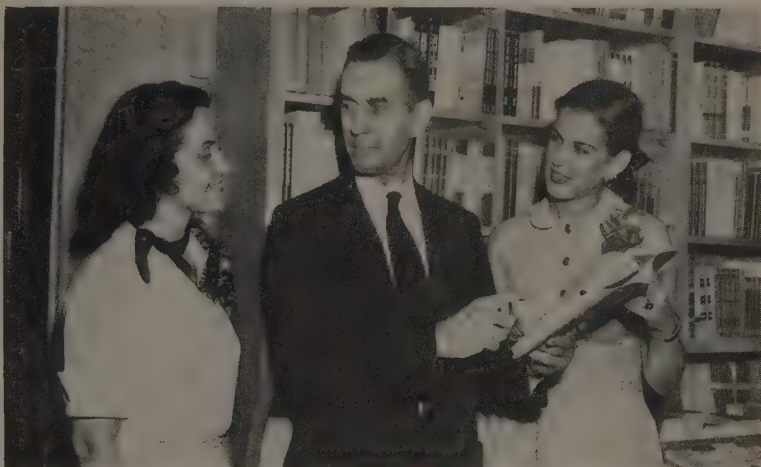
## n the News



representing twenty-seven dioceses, served in captured with the Rev. Joseph M. McKee, chaplains themselves, prepare schedules, train boys.



CONFERENCE for church workers in Japan is held at Gifu; above is Eucharist. Far left, front, is J. Earl Fowler, Associate Secretary of Overseas Department, who is in temporary charge of Tokyo mission office (FORTH, July-August, page 29).



OPEN FOR BUSINESS is Seabury Press Bookstore in Church Missions House, New York. The Rt. Rev. John Boyd Bentley, Vice President of National Council, Director of Overseas Department, talks to Eleanor Anderson, Marcia Wright, manager.

LARGEST class in history of St. Mary's, Siquirres, Costa Rica, is confirmed by Bishop Gooden of Panama Canal Zone (fourth from left). St. Mary's, one of ten "banana line" missions (FORTH, April, 1950, page 18), is largest of five served by the Rev. W. A. Glenn (next to Bishop). More about this missionary district on page 19.





# News from our Missionaries

THIS issue of FORTH goes to press as the women of the Church are gathered together in the Boston Garden for their Corporate Communion and Presentation of the United Thank Offering. This magnificent Offering, the outpouring of the thankful hearts of thousands upon thousands of women in all parts of the world reached a total of \$2,483,193.30. Before this issue reaches its readers a budget for the expenditure of this Offering will be adopted. On this page this month we continue to report the gratitude of missionaries whose work for the extension of Christ's kingdom has been aided by the 1949 Offering.

## Discretionary Fund Boosts New Chapel

St. Anne's Mission, El Paso, Texas, long has needed a chapel. At various times there have been discussions on ways and means, but there never seemed to be enough money available to start the project. Finally, early this spring letters came to the Woman's Auxiliary office at the Church Missions House saying that, with the \$16,000 they had already raised, and the \$3,000 additional they intended to raise, they only lacked \$5,000 to reach their goal! Could anything be done?

A letter from the Rt. Rev. James M. Stoney, Missionary Bishop of New Mexico and Southwest Texas, said:

"We have been working toward this chapel for a long time, and every time we have it in sight, prices have gone up and a postponement is

necessary. We had a tentative estimate of \$15,000, and when we got this much money the estimate had gone up to \$20,000. When we got the twenty it was boosted to \$25,000. Now we have the \$25,000, but the contractor's bid is \$28,500. Even so, they are breaking ground tomorrow, and the difference will be found!"

After Bishop Stoney received the check from the Discretionary Fund\* of the UTO budget, he wrote:

"Your letter with a beautiful check for five thousand dollars came and I have forwarded it to St. Anne's Mission. The work is going right along. They had the ground-breaking ceremony two weeks ago, and it was a most novel experience. El Paso was having one of its rare rains, and the service had to be held indoors!"

The Vicar, the Rev. Frederick J.

Seddon, later sent a picture of the laying of the cornerstone, and said:

"Words, as an expression of thanks, are inadequate; but I do wish to express my sincere appreciation for this wonderful gift from the United Thank Offering. This investment strengthens our hold in this community and the future looks bright. Many thanks for all that the women of the Church have done for us."

"I OFTEN look around the mission," writes a missionary, "at the good equipment bought with these special gifts of the women of the Church, and am very thankful indeed: the good Speed-O-Print mimeograph that we use so often, the playground swings the children enjoy every day, our slide and filmstrip projector."



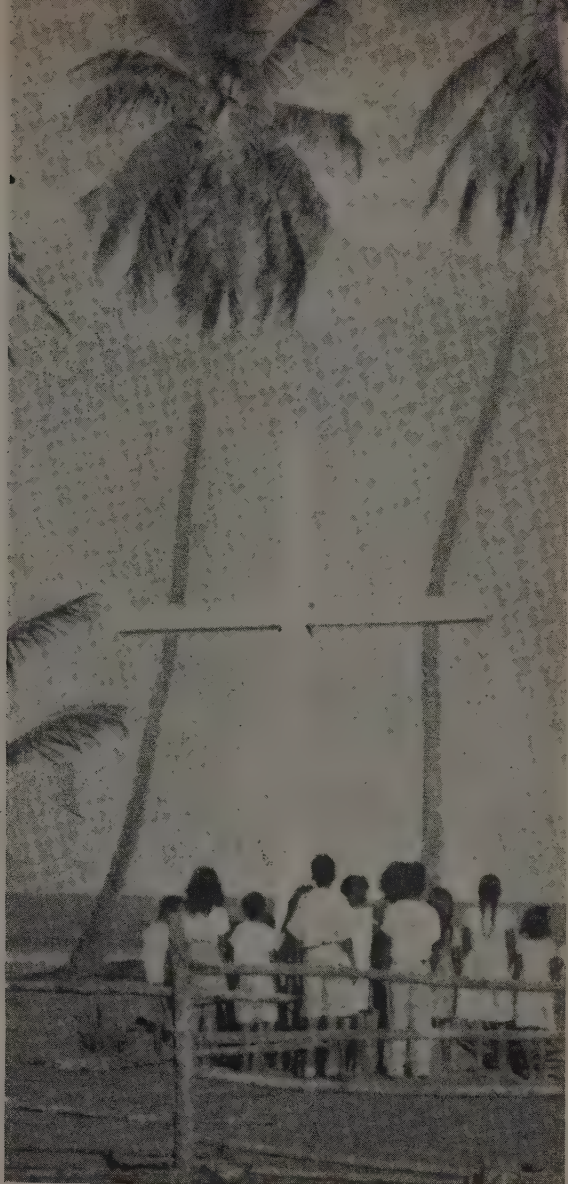
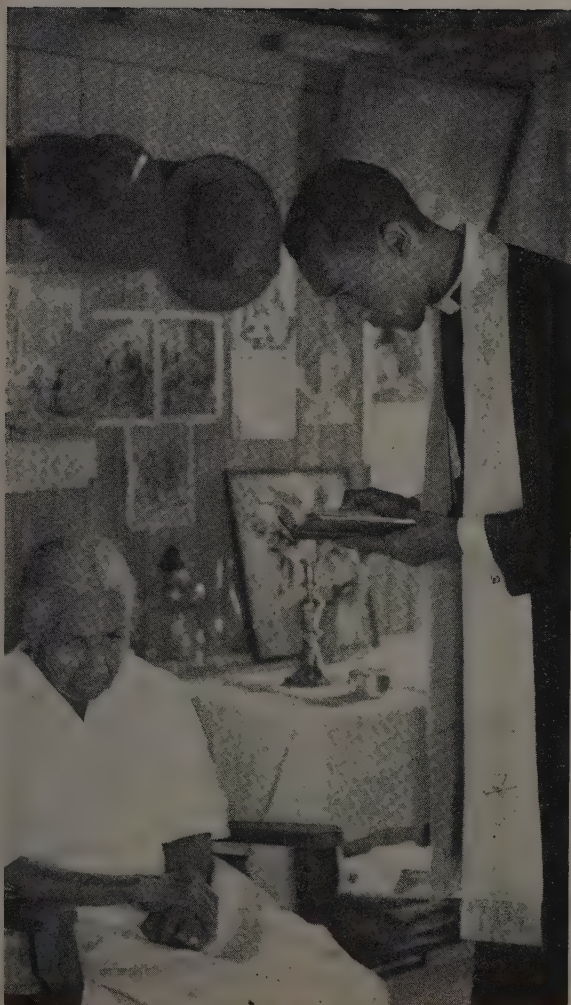
Bishop Stoney lays cornerstone for chapel at St. Anne's Mission, El Paso, Texas

\* The Discretionary Fund of the United Thank Offering budget is set aside each triennium to cover unforeseen expenses which arise and are deemed emergencies by the Executive Board of the Woman's Auxiliary.



# Challenge

## In the Sun



Children gather around cross at St. Mary's, Tasbapauni, Nicaragua (above). Left, the Rev. Solomon N. Jacobs gives sick Communion in Bluefields, Nicaragua.

ON these pages are presented scenes from *Challenge in the Sun*, a sound color motion picture on the work of the Church in the Missionary District of the Panama Canal Zone. Produced by the National Council, it was given its first public showing at General Convention. It runs twenty-eight minutes and is outstanding for excellent photography and commentary. It may be rented from the Audio-Visual Film Library, 281 Fourth Avenue, New York 10, N. Y., for \$8 a showing.

continued on next page



# Challenge in the Sun

## *Tells the Story of . . .*



. . . A young missionary couple arriving in Ancon, C. Z., to start their work in this land of sun and sea and jungle. They tour the city (left), meet many of the missionary district's clergy, and talk long hours with the Rt. Rev. R. Heber Gooden, Missionary Bishop, before being assigned to their new post.



While they grow familiar with the people, the customs, and the work of their new land, they stay in Ancon, the wife helping in the Bella Vista Children's Home (below) and her husband working as a priest of the city slums.



They move into the jungles of Nicaragua, carrying the Church's ministry by boat and horseback through the green forests, down silent streams, across the blazing blue sea, to little groups of the faithful wherever they may be found, as does Bishop Gooden (above) who talks here with children at St. Mark's School, Bluefields, while the principal looks on. Then the young couple goes to Christ Church-by-the-Sea, Colón, Panama, until it comes time for their first furlough back to the United States. It was good to be going back to the States, but this land, with its sun and its sea, had become their real home, and they would be returning.





Barry Evans  
**LAUGHTER** fills classroom during lecture by the Rev. Reuel L. Howe of Virginia Theological Seminary. Scene is Church's first summer school for college workers at Church Divinity School of Pacific, Berkeley, Calif.

## COLLEGE WORKERS GO TO SCHOOL



Barry Evans

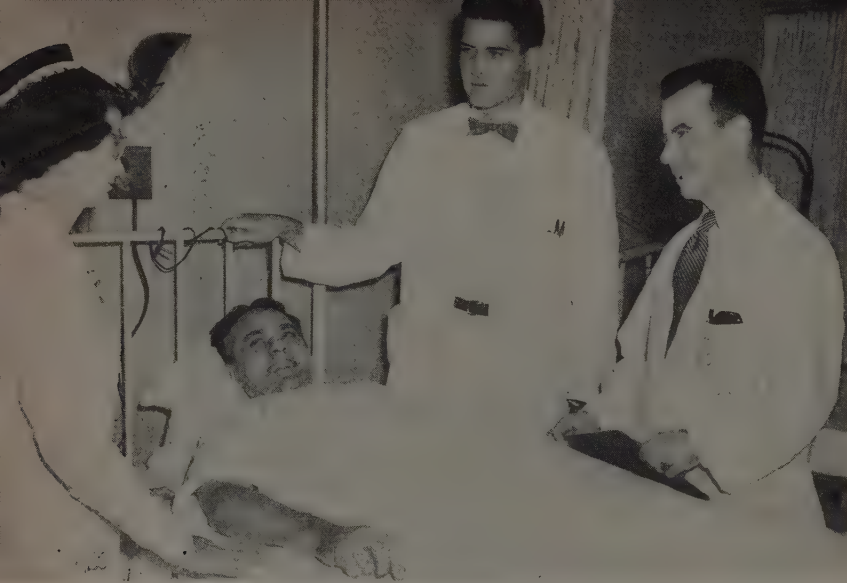
**CAMPUSES** all over country are represented at lunch table. Courses included counseling theology, college work techniques, student devotional life, New Testament and contemporary thinking.



**DAILY** services are held at seminary's All Saints' Chapel (above). More than twenty enrolled in month-long school, sponsored by National Council's Division of College Work.

**T**HE FIRST SUMMER SCHOOL FOR college workers was held at the Church Divinity School of the Pacific, Berkeley, Calif. The faculty included the Rev. Russell B. Staines, Berkeley, dean; the Rev. S. M. Garrett, seminary professor, secretary; the Rev. Roger W. Blanchard; the Rev. Reuel L. Howe, Virginia Theological Seminary; Katharine A. Grammar, dean of St. Margaret's House, Berkeley; the Very Rev. Gray M. Blandy, dean, Seminary of the Southwest, Austin, Texas; the Rev. George Hedley, Mills College; Gordon Hearn, professor at the University of California; and the Rt. Rev. Donald J. Campbell, Suffragan of Los Angeles.





Seminarian (right) visits patient as part of training at St. Luke's Hospital, New York

## Good Pastoral Counseling Taught in Hospital Wards

**M**ORE and more seminarians today are walking the corridors of hospitals, prisons, and other institutions throughout the United States, listening to the men and women in sickbeds and cells, and to the people who have charge of them. They are enrolled in nearly forty clinical training programs.

St. Luke's Hospital, New York City, followed the concepts of its founder, the Rev. William Augustus Muhlenberg, and its long tradition as a teaching hospital when it opened its doors this past summer to six seminarians and one woman, initiating its first three-month term of clinical pastoral training. These six student chaplains, as they are called, represented four seminaries and three Churches, and hailed from six States.

The students immediately plunged into a heavy schedule, supervised by the Rev. Otis R. Rice. The hospital's religious director, he is an accredited supervisor under the Council for Clinical Training, which runs twenty-five such programs, and is presi-

dent of the council's board of governors.

Each morning the group gathered for discussions. They heard talks by medical staff members, stressing psychosomatic medicine. They were introduced to hospital administration; the principles and philosophy of nursing; and the function of St. Luke's medical social service department.

There were pastoral assignments, including visiting patients. As the students talked to the men and women, they made careful notes, to be expanded into verbatim accounts and submitted to the supervisor. Each student also prepared case records of at least three patients.

Dramatics played a part in the course, as students acted out the roles of patient and chaplain. These scenes were recorded and discussed by the class. Discussions, helping the students develop good pastoral methods, laid stress both on the clergy's unique resources and on their limitations in serving people who need medical help in their emotional illnesses.

The students took part in the daily services in the hospital chapel and often led them. They also assisted in the heavy schedule of Sunday services.

From these few summer weeks the student chaplains reaped disproportionate benefits. They learned to recognize their own feelings as well as comprehend the feelings of the patients. They grew to understand the importance of trained listening and acquired insight into the delicate art of counseling.

As the summer progressed, each one began to understand the nature of his relationships to individuals and groups. Anxiety, hostility, and other hidden emotional currents were brought into the open. Through frank awareness and acceptance, important concepts in social intercourse, and through open discussion, the students themselves experience significant emotional growth, as well as an understanding of the deeper motivations and difficulties in human behavior.

Some time, not very far in the future, a frightened, helpless person will turn to one of these students, who has since been ordained to the priesthood. And the priest will be able to give him the help he desperately needs, with love and knowledge gained not only in seminary classrooms, but in a summer's experience in St. Luke's Hospital.

### Churchwomen Have Power To Build Christian Society

MANY Churchwomen have entered the political life of their communities. They are taking an active part in their city and State elections and legislation because they feel that that is the only way to achieve a more Christian society.

Their projects include: encouraging Christians to consider politics as a vocation; taking an active part in political parties by registering, voting in primary elections, attending party meetings and caucus groups where they can raise questions and influence policy; seeing that other church members are registered voters; asking their ministers to deal with the issues of Christian citizenship from the pulpit; praying for all who vote, and helping others to get to the polls on election day.



# CHURCHMEN in the NEWS

## The Barrows: A Professional-Amateur Team

NOT far from Boston's famous Louisburg Square, at 41 Mt. Vernon Street, is the Church Home Society, the child welfare agency of the Diocese of Massachusetts. An agency rich in one hundred and four years of invaluable service to children and young people, the society for the past two decades has been ably piloted through the crises of a depression and a world war by Ralph S. Barrow.

A native of Greenville, Ala., Mr. Barrow long ago took permanent root in New England soil. Before he went to Boston in 1930, he was executive director of the Connecticut Children's Aid Society in Hartford. Prior to that he was executive director of the Alabama Children's Aid Society in Birmingham, which he helped to organize in 1916. During World War I, Ensign Barrow served in the First Naval District in New England, and before that he spent a year at the Harvard School of Social Ethics.

From the time he graduated from the University of Alabama in 1910 until he joined the Alabama Children's Aid Society, he was probation officer of the juvenile court of Jefferson County, Ala. His academic background in economics, sociology, and philosophy, along with his vocational experience, ably fitted him for his present position, but of even greater importance are his warmth and sincerity as a Christian.

Baptized in the Methodist Church, Mr. Barrow first was drawn to the Church when, as an undergraduate, he sang in the Episcopal choir. Later he married Lillian Williams Sparrow, an Episcopalian. He entered into full Church membership in 1924 when he was confirmed by the Rt. Rev. Samuel G. Babcock, Suffragan Bishop of Massachusetts, at St. Mary's of the Harbor, Provincetown, Mass.

Mrs. Barrow, a native Cape Codder, also was reared in the Methodist Church, but she became a communicant of the Church in 1906 when she was confirmed in Boston by the

Rt. Rev. William Lawrence. Mrs. Barrow is an alumna of Simmons College, Boston, from which she graduated as a trained nurse, specializing in public health and institutional management. She was the first superintendent and developmental leader of the Children's Hospital of Birmingham, Ala., and from 1913 until her marriage in December, 1915, was superintendent of the Infants' Hospital in Boston. When the Barrows learned that they could have no children of their own, they decided that, rather than adopt any, they would devote their lives to children who had to be cared for away from home.

Since their marriage, Mrs. Barrow steadfastly has preserved her status as an amateur and volunteer. Though she is not a trained social worker, she has been an invaluable right arm to her husband. In the Church Home Society she has served as a member of the board of directors, director of public relations, and editor of the *C.H.S. Courier*, an attractive, informational bulletin which she originated in 1930 and edited for twenty-two years.

One of the Barrows' major contributions to the Church Home Society was the organization of a group of volunteers called the Church Home Society associates. Mrs. Barrow has been general chairman of the 160 associates which she has developed to be the spearhead of publicity, interpretation, and education for child welfare in the Diocese of Massachusetts. This organized movement toward education of communicants in social work is recognized as one of the strengths of the Church Home Society both in the community and in the diocese.

The influence of the Barrows permeates their parish, their diocese, and their national Church. While in Connecticut, they were members of St. John's Church, West Hartford, where she held offices in the Woman's Auxiliary and he was on the

continued on next page

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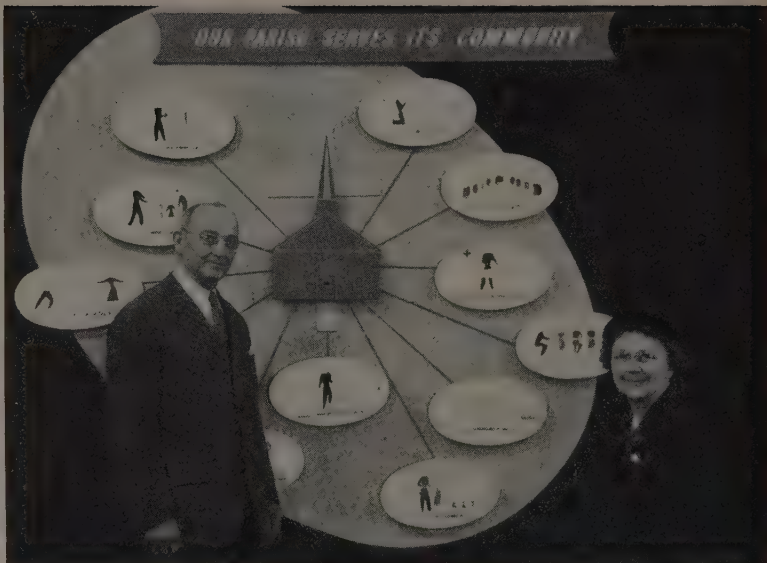


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Ralph S. Barrow with Mrs. Barrow

## Churchmen ... continued

vestry. Since they went to Boston in 1930 they have been communicants of Emmanuel Church, where Mrs. Barrow has been active in the women's church service league, and Mr. Barrow served on the vestry from 1933 to 1945. They are also

enthusiastic members of St. Mary's Church, Barnstable, Mass., where Mr. Barrow served as a vestryman and has been auditor for the past twelve years.

At the diocesan level, both the Barrows are active Churchmen. Mr. Barrow is a member of the Massachusetts departments of social service and Christian education and is

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*For All Saints*

**O** THOU lover of souls, we thank thee for those dear to us who have departed this life, and who now see thee no longer through a glass darkly, but know even as they are known. We bless thee that thou gatherest thy children one by one from the strife and weariness of time, to the peace of the everlasting years. We thank thee for the joys of the earth, and of this life, while they last; but we also bless thee for their close, and for the hope of what lies beyond them; through Jesus Christ our Lord. *Amen.*

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## Churchmen ... continued

secretary of the standing committee. Mrs. Barrow was a member and chairman of Christian social relations of the board of directors of the Woman's Auxiliary in Massachusetts for twelve years, and since 1932 has been a member of the diocesan department of publicity.

At the national level Mr. Barrow has been an additional member of the Division of Health and Welfare of the Department of Christian Social Relations, and served for nine years on the national board of the Episcopal Service for Youth, a position in which he was succeeded by his wife, who now is serving as chairman of publicity in that organization.

As the professional case worker in the family, Mr. Barrow has made valuable contributions to social work both in the community and the nation. He has been an active member of the board of directors of the Child Welfare League of America and holds membership on the National Conference of Social Work, the Massachusetts Conference of Social Work, and the American Association of Social Workers.

His career as a professional social worker, however, came to a close at the end of last month. His re-

tirement was announced with regret last spring. He and Mrs. Barrow  
**continued on next page**

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## Churchmen ... continued

plan to retire to their Cape Cod home in Barnstable, where he will have a bit more time to devote himself to his hobbies of "bugs, birds, and buds."

When they officially left the Church Home Society, the Barrows left behind them a living monument. In paying tribute to their contributions to Christian social work, the Rev. Almon R. Pepper, Director of the Department of Christian Social Relations, said:

"The Department of Christian Social Relations of the National Council is deeply indebted to them for loyal and helpful support. Especially do we want to pay tribute to their warm personalities and their basic Christian character which permeated all their skills and competence."

● Chaplain WILLIAM H. WEITZEL, serving with the United States Army in Korea, was awarded the Commendation Ribbon with Combat "V" for his service beyond the call of duty in providing counselling and weekly Communion services for Episcopal members of the First Marine Division in Korea.

● The Very Rev. CHARLES E. RICE, retired dean of the former Holy Trinity Cathedral, Juneau, Alaska, now the Church of the Holy Trinity, died in Juneau on July 10. Dean Rice spent more than three-fourths of his forty-two-year ministry in Alaska. He retired in 1944.

● The Rev. JOHN C. McKIM, retired missionary from Tohoku, Japan, died in New York City on August 26. He was the son of the Rt. Rev. John McKim, Missionary Bishop of North Tokyo from 1893 to 1935. ... MRS. GEORGE BILLER, widow of the late Rt. Rev. George Biller, former Missionary Bishop of North Dakota, died August 5. An organizing secretary of the Woman's Auxiliary, Mrs. Biller served also as director of Brent House, Chicago.

● The Rev. HOWARD T. LAYCOCK, priest-in-charge of St. Thomas' Mission, Point Hope, Alaska, was killed in July when his plane crashed near Point Hope.





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## Willingen Conference

continued from page 15

for the Church to think of its missionary task in global terms which include the home base. As Bishop Greer of Manchester expressed it, "We have seen the Church overseas with one eye, and the Church at home with another. Now the time has come for us to open both eyes and see the Church both here and abroad as essentially one."

The changes in the life of the Church itself present problems to

which the missionary movement must adjust, but Christian missionaries everywhere are faced with even more urgent problems in the world around them. Today we see a new political awakening in the countries of "the younger Churches which has altered the status of missionaries and created an urgent demand to relate the Christian faith to political and social problems.

The communist revolution, closing the doors for foreign missionary

continued on next page

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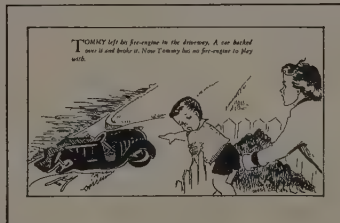
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## Willingen Conference

continued from page 27

work in countries like China and Korea, has created an attitude of indifference, or even of opposition, to Christianity by raising in the minds of millions of people in other countries hope of liberation from social and economic injustice. Everywhere there has been a revival of non-Christian religions such as Hinduism, Islam, and Buddhism, as expressions of the new materialism and the result of a new orientation of those religions after being influenced by the Christian faith. An ultimate confidence in science and technology together with the doctrines of secularism have spread more rapidly and more universally than the Christian faith.

Missionary assets are largely frozen assets. Missionary funds and personnel are to a great extent committed year after year to the same institutions and the same traditional undertakings. This immobility of missionary resources makes it difficult, if not impossible, to seize new opportunities or to send forth a striking force to some area of critical need. When it is recognized that all missionary societies have suffered severely from inflation, devastation of war, and new political obstacles to their work, it can be understood why missions have suffered not only from a kind of paralysis but, in many areas of the world, severe losses in the number of missionaries and amount of funds which can be used.

Willingen, nonetheless, disclosed many examples of heroic and creative work by missionary societies in spite of these obstacles. The churches of Scandinavia, for instance, are able to support one foreign missionary overseas for every five hundred members of the Church at home. The Church of England, in spite of all the financial and political reverses that country has suffered, still is able to maintain overseas nearly ten times as many missionaries as the Episcopal Church.

The young Churches of the East, themselves the fruit of missionary activity, are beginning to develop programs of evangelism beyond their own borders. It was reported, for instance, that the Lutheran Church in Papua has grown to 120,000 mem-

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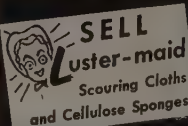
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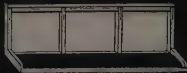
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## Willingen Conference

continued from page 28

bers, carries on an extensive missionary work in other parts of New Guinea and has eight hundred missionaries in addition to the Church workers it supports at home. All this is done without interference or support from Western missionary societies.

While missions clearly face their greatest crisis in modern times, delegates to the Willingen meeting were convinced that this is no time for the Church to take a defensive and fearful attitude toward the world. For the crisis which missions face is the crisis which the whole Church faces. Missionary vocation, then, must be understood as the vocation of every Christian and not only as an unusual call to an unusual man to go to a foreign country.

The Rt. Rev. Leslie Newbegin of the Church of South India, reminded us that "The call to missionary service may come to any believer in any Church, anywhere in the world. If and when that call comes, he is bound to leave house and land and kindred and go out to do that missionary job." Or, as another delegate said, "If only every parish would think of itself not as 'my parish,' but as 'God's parish in this place,' how much more effectively related the Church would be to the whole world!"

The Church is like an army living in tents. God calls his people to strike their tents and go forward. As one report of the Conference concludes:

"When all things are shaken, when familiar landmarks are blotted out, when war and tumult surround us, when all human pride and pretension is humbled, we are emboldened to proclaim anew the hidden reign of our crucified and ascended Lord, to summon all Christians to come forth from the securities which are no more secure, and from boundaries of accepted duty too narrow for the Lord of all the earth, and to go forth with fresh assurance to the task of bringing all things into captivity to Him, and of preparing the whole earth for the day of His Coming."

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## Opportunities for Women

continued from page 11

and confirmation instruction, and  
for leadership in the growing num-  
ber of adult Bible classes and study  
groups.

As the skills of lay people are seen  
as a great untapped resource for the  
Church in all its activities, artificial  
lines between the work of men and  
women become obviously ridiculous.  
The Church's task is big enough for  
everyone to be used according to his  
or her interest and talents. Another  
article could be written on the en-  
listment of laymen. But what about  
the women?

As already noted, churches are  
filled chiefly with women. But a  
second look at the average congre-  
gation, or Woman's Auxiliary, will  
show that they are mostly older wom-  
en. Where are the younger women?  
Busy with children or jobs is the  
usual answer. But these same young-  
er women, in every community in  
this country, are finding time to  
carry on volunteer work in commu-  
nity agencies on an unprecedented  
scale. What do they find there which  
the Church does not offer?

It seems to me that the intelligent,  
educated young woman of today,  
who feels a responsibility to help  
those outside her own family, looks  
for three things in any volunteer  
job. First of all, she wants to feel  
that it is really important. Finding  
time to do volunteer work is often  
difficult, but it is worth the trouble  
if the work is seen to have real value.

What really valuable work does  
the average parish offer a young  
woman today? I think of a letter  
received recently from a friend of  
mine, a very able, devoted young  
Churchwoman. After telling me of  
her interest in the Church, and her  
conviction of its importance in the  
world today, she closed with these  
words, "And what do you suppose  
my job is in my parish? Here I am,  
with a master's degree; I've travelled  
all over the world; I've held some  
pretty important positions; and what  
job has the Church found for me?  
I'm knitting chairman for the Christ-  
mas bazaar!"

A second thing which many secu-  
lar organizations offer, or even re-

continued on page 32

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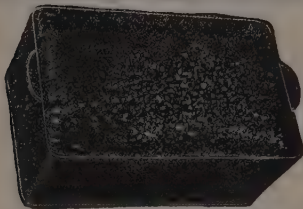
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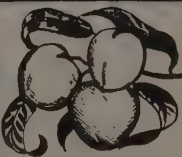


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## Opportunities for Women

continued from page 30

quire of, their volunteers is training. One of the secrets of the success of the Red Cross volunteer program is the stiff training requirements which are enforced. Anyone who takes an eighty-hour course to become a nurse's aide has real respect for the job and for the organization. The Church desperately needs trained lay leadership. The response of the lay people in those parishes where really solid adult education is being offered testifies to the hunger of our people to understand the Bible, the Christian faith, and the relevance of that faith to their own lives.

A third thing which many young women seek in their volunteer activities is the opportunity to make full use of their talents. In almost no organization now are barriers raised because of sex. A woman can serve where her own talents and interests best fit her to serve, whether it is doing a volunteer job, serving on a committee, or being chairman of a board. The Church, in our day, is one of the very few places where sharp lines are drawn, where a woman may work to raise money, but have nothing to say about its spending.

It is heartening to see the changes which are coming. More and more parishes are electing women to vestries. In more and more dioceses women sit in diocesan conventions and on diocesan councils and departments. Perhaps no great numbers of women will move into these positions, but as long as they know that it is possible, that they are not segregated into "women's work," the Church will seem to many women to be a better place in which to invest their time and their abilities.

The old pattern of women's work in the Church may have fitted life a few generations ago, when women in general did not have the education or the leisure which the woman of today has. But the place of women has changed radically in all of society. The change has come more slowly in our country than in some others, but it has been a fundamental change nevertheless. The Church is awakening slowly to the new possibilities for the service of women in the Kingdom of God.

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# Family in Christ Meets at Asilomar

By CAROLYN CLARKE, Christian Education Secretary, San Joaquin Woman's Auxiliary

*Here are excerpts from a report on the thirty-ninth annual Missionary Education Movement Conference, Pacific Coast Area, held at Asilomar.*

When I first heard "MEM" two years ago, I thought of it as just so many initials. "The New Deal's alphabet soup has nothing on Church organizations," thought I. But when the initials take form and substance in personal experience, the story changes. "MEM" in August, 1952, grew for me from meaning Missionary Education Movement to meaning the rest of our family; those who live in other houses but work with us in love for One World in Christ.

## Celebrates Golden Anniversary

It's a large family today as it celebrates its golden anniversary; it is guided by a board of managers with more than one hundred members representing twenty-eight non-Roman communions and sixty-two boards of missions and of Christian education in the United States and Canada. The movement is the recognized interchurch agency in missionary education and in 1950 officially became the Joint Commission on Missionary Education of the National Council of Churches.

It selects annual mission study themes and plans books, pamphlets, leaders' guides, maps, plays, pictures, filmstrips, and other audio-visual materials. In 1952-53 the study topics are Africa and Home Missions and Human Rights. Classes, lectures, and informal discussions at this year's Pacific Coast area conference were based on these subjects and were conducted by some of the best-known leaders in the field today.

The Rev. Walter M. Clarke, Jr., of Reedley (my husband) and I arrived the opening night. The next morning we found a chapel crowded with early risers for the daily morning service. It was thrilling to hear so many voices singing and praying in unison.

We never found a let-down in fellowship and in interest in the way the Episcopal Church worships,

studies, and serves. Many spoke with admiration of our Bishop.

Kay Kletzker and Helen Wagstaff were on hand and they introduced us to other Episcopalians, among them Mrs. Edgar Berg of San Francisco; the Harrison Coles and Mrs. E. A. Hamilton of Fresno; Mrs. T. C. Harris of Holiday House, Pacific Grove; Mrs. L. S. Tuttle of San Jose; Mrs. Evans Hammond of Berkeley.

The Rev. John Raymond of Lodi and Mr. Clarke were San Joaquin clergy representatives.

We met the Rev. Pierson Parker, former professor at the Church Divinity School of the Pacific in Berkeley and now professor at the General Theological Seminary, New York City. He taught a conference class on Christianity and the Non-Christian Religions. He said that when confronted by those who brush aside "God as mere superstition" and "Christ as ridiculous," we have an answer in that:

"The thing Christianity says which is new and which no other religion in the history of the world has ever said is: This thing occurred. The world's dying and rising God is a Man; God really did do this thing

in the life of real man. Do not water down the truth of the Incarnation but proclaim it to all in doubt: This thing happened."

Another top class was Dr. Emory Ross' on Africa. We gained insight into that vast area south of the Sahara, with its 150,000,000 people divided into eight hundred linguistic and tribal groups.

We were happy to share several classes with Dean and Mrs. Malloch who were vacationing nearby. Jeanette Malloch was especially enthusiastic over Mrs. Emory Ross' course on Teaching Plans Based on Current Themes.

## African Stars on Program

One of the stars of the golden anniversary program one afternoon was another Episcopalian. He was Nefo Chinwupe, former student under the Order of the Holy Cross in Africa. Nefo told a few stories of his student life and of how he was enjoying being a pre-med at the University of California in Berkeley. Then, in native costume, he danced several folk, war, and drum dances.

At the anniversary tea with its missionary hostesses in native costume, the candles on the huge anniversary cake symbolized for me all the many men and women, near and far, who

continued on page VI



Those attending Asilomar Missionary Education Movement Conference found fine leaders





**TRIUMPHANT CHRIST**, pictured in altar window at St. Francis', Turlock, sits in attitude of invitation. Halo is cruciform, signifying His divinity. He is seated on rainbow symbolizing globe. Robe is ruby, symbol of love, fervor, holy zeal; undergarment is white, symbol of purity and light; gold of robe is symbolic of kingliness. Window's blue field represents heavens, and nine diamond shapes in it signify the nine choirs of angels.

## Missionary Meeting

continued from page V

had sacrificed personal gain and selfish comforts so that a family in Christ might join in study and fellowship together.

The farewell words Dr. Emory Ross used to his class sum up the spirit and message of this 1952 MEM conference:

"There are two sources of inexhaustible energy in our world, the energy of the atom and the energy of the soul. The world is vividly aware of the power of the energy of the atom. The world is depressingly doubtful of the power of the energy of the soul. We who have the key to that power, the energy of the soul, have the key to the world that is ahead, the key to be applied to every door in the world, beginning at home with any door which bars access to any man to the Gospel Jesus wanted them to have. Pray God we use that power, beginning in our own community."

## Dean Malloch Visits Alaska

The Very Rev. James M. Malloch, dean of St. James' Cathedral, Fresno, was a member of the team of three ministers which went to Alaska and conducted two three-day retreats for military chaplains at Anchorage and Fairbanks.

# The District Calendar

## OCTOBER

- 12 a.m., Bishop at Madera  
p.m., Bishop at Mendota
- 13 Stockton: District department of Christian education
- 14 Fresno: Executive Council  
Evening: Bishop at Modesto
- 16 First American Prayer Book, 1789  
Founding of the Woman's Auxiliary, 1871
- 17 Stockton: Town and Country committee
- 19 a.m., Bishop at Hanford  
p.m., Central Deanery meeting at St. Columba's, Fresno
- 21 First Parliament of Great Britain met, 1707
- 22 Bishop at Lodi
- 28 Stanley found Livingstone at Ujiji, Africa, 1871

## NOVEMBER

- 1 All Saints' Day  
Ordination of Mr. Woodgates to the priesthood
- 2 Bishop at China Lake, Eastern Deanery meeting
- 5 At Bishop: conference on evangelism
- 9 a.m., Bishop at Modesto
- 10 Birth of Martin Luther
- 13 Birth of Robert Louis Stevenson, 1850

## Church Pension Fund Is in Fine Condition

By ERNEST A. SHAPLAND, Chairman  
Committee on Church Pension Fund

The Church Pension Fund reports, as of December, 1951, a strong financial condition, and a satisfactory general support throughout the Church. It reports capital assets of about \$50,000,000, and an annual pension load of more than \$2,600,000, made up of these allowances: age, 901; disability, 133; widows, 1,534; orphans, 166; a total of 2,734.

The District of San Joaquin accounts for six age and eight widows' allowances, an annual total of \$12,026.04.

Resolved that we commend the efficient manner in which the Fund is being conducted and administered, and pledge unqualified support by the parishes and missions of the District of San Joaquin.



"PADDY" Faxon, grandson of the Rev. W. T. Renison of St. John's, Stockton, feeds one of numerous dogs at parish picnic

## St. Timothy's, Bishop, Has New Chapel, Font

Plans for the new chapel at St. Timothy's Church, Bishop, materialized when some beautiful objects of art were received. Dr. and Mrs. Guy P. Doyle of San Francisco, formerly residents of Bishop and devoted members of the old St. Paul's, presented to St. Timothy's a large and beautiful terra-cotta plaque, depicting the Virgin with the Child, surrounded by adoring cherubs, and two handsome matching terra-cotta figures of angels, each holding a candlestick. The plaque and angels were brought from Italy by the Doyles and are being presented in memory of their son, Robert Morris Doyle.

The plaque is on the wall behind the chapel altar and the angels are on the altar, which was constructed by Donald Goodale and finished by Frank Graber. The altar was made possible largely by Mrs. Frank Butler.

When Archdeacon Doron visited St. Timothy's last Lent he proposed on behalf of St. John's Church, Tulare, the gift to St. Timothy's of a fine stone font, too large for practical use in St. John's. The font was received several months ago and has been refinished by several of St. Timothy's men. It now stands before the entrance of the chapel.



## All Churches Covered By Blanket Insurance

All parishes and missions in San Joaquin are covered by a blanket insurance policy, which means:

**Fire insurance.** The buildings throughout the District are insured for their full replacement value, subject to repairs. Replacement or reinstatement must be executed with due diligence and dispatch and in any case within twenty-four months after destruction or damage. The replacement must be on the same site. The contents of the insured property is insured for the sum required for material of like kind and quality, subject to allowance for betterment.

**Compensation.** All employees of the District are covered as required by the Workmen's Compensation Act.

**Bonding.** Employees are covered for account of the District.

**Liability.** A comprehensive liability policy has been procured to protect the District, its Bishop and officers, against any action which may be brought against the District. The District is insured when the use of automobiles not owned by the District are utilized for use of the Church.

**Memorials.** Where required, memorial windows have been insured against all risk of loss or damage to such windows.

## Deaf Couple in Married At St. Francis' Church

At the May meeting of St. Francis' Guild, Turlock, a memorial service was held for Mrs. Elton Simmonds, a former member. In June there was the annual joint meeting and luncheon for St. Francis' and St. Anne's guilds.

A marriage was solemnized on June 20 in St. Francis', uniting two graduates of the Gallaudet School (Washington, D. C.) for deaf mutes. The couple, Ruthalee Ward of Turlock and Stanley Dziurzynski of Auburn, N. Y., while attending this advanced school for the deaf, chose the Episcopal Church to fulfill their spiritual needs. They are to teach in the Talladega, Ala., school for the deaf.

Throughout the summer, folk dancing was held in the guild hall.

## MISSIONARY DISTRICT OF SAN JOAQUIN Payments from Parishes and Missions as of August 27, 1952

| Parish or Mission  | Church Program |                      |             |              |          | District Administration Fund |             |              |          |
|--------------------|----------------|----------------------|-------------|--------------|----------|------------------------------|-------------|--------------|----------|
|                    | Quota          | Certified Acceptance | Due 8-15-52 | Paid 8-27-52 | Bal. Due | Assessment                   | Due 8-15-52 | Paid 8-27-52 | Bal. Due |
| Avenal.....        | \$ 126.00      | \$ 126.00            | \$ 84.00    | \$ 84.00     |          | \$ 60.00                     | \$ 40.00    | \$ 40.00     |          |
| Bakersfield.....   | 2,160.00       | 2,160.00             | 1,440.00    | 820.00       | \$620.00 | 960.00                       | 640.00      | 420.00       | \$220.00 |
| Bishop.....        | 480.00         | 480.00               | 320.00      | 280.00       | 40.00    | 204.00                       | 136.00      | 119.00       | 17.00    |
| China Lake.....    | 384.00         | 384.00               | 256.00      | 256.00       |          | 168.00                       | 112.00      | 112.00       |          |
| Coalinga.....      | 324.00         | 324.00               | 216.00      | 162.00       | 54.00    | 132.00                       | 88.00       | 66.00        | 22.00    |
| Delano.....        | 144.00         | 144.00               | 96.00       | 84.00        | 12.00    | 60.00                        | 40.00       | 35.00        | 5.00     |
| Fresno             |                |                      |             |              |          |                              |             |              |          |
| St. Columba's..... | 70.00          | 70.00                | 30.00       | 30.00        |          | 35.00                        | 15.00       | 15.00        |          |
| St. James'.....    | 4,200.00       | 2,500.00             | 1,666.68    | 1,783.46     |          | 1,860.00                     | 1,240.00    | 1,240.00     |          |
| Hanford.....       | 1,500.00       | 1,500.00             | 1,000.00    | 500.00       | 500.00   | 672.00                       | 448.00      | 224.00       | 224.00   |
| Lindsay.....       | 457.00         | 457.00               | 304.72      | 304.72       |          | 192.00                       | 128.00      | 128.00       |          |
| Lodi.....          | 1,055.00       | 900.00               | 600.00      | 600.00       |          | 444.00                       | 296.00      | 296.00       |          |
| Lone Pine.....     | 108.00         | 108.00               | 72.00       | 54.00        | 18.00    | 48.00                        | 32.00       | 24.00        | 8.00     |
| Los Banos.....     | 60.00          | 60.00                | 20.00       | 20.00        |          | 30.00                        | 10.00       | 10.00        |          |
| Madera.....        | 432.00         |                      | 288.00      | 120.75       |          | 192.00                       |             | 192.00       |          |
| Mendota.....       | 355.00         | 355.00               | 236.72      | 236.72       |          | 156.00                       | 104.00      | 104.00       |          |
| Merced.....        | 876.00         | 876.00               | 584.00      | 584.00       |          | 396.00                       | 264.00      | 264.00       |          |
| Modesto.....       | 1,692.00       | 1,200.00             | 800.00      | 682.00       | 118.00   | 732.00                       | 488.00      | 427.00       | 61.00    |
| Oakdale.....       | 528.00         | 528.00               | 352.00      | 352.00       |          | 228.00                       | 152.00      | 152.00       |          |
| Oakhurst.....      | 60.00          | 60.00                | 40.00       | 35.00        | 5.00     | 36.00                        | 24.00       | 21.00        | 3.00     |
| Porterville.....   | 720.00         | 720.00               | 480.00      | 420.00       | 60.00    | 324.00                       | 216.00      | 189.00       | 27.00    |
| Reedley.....       | 450.00         | 450.00               | 300.00      | 262.50       | 37.50    | 204.00                       | 136.00      | 119.00       | 17.00    |
| Sonora.....        | 636.00         | 636.00               | 424.00      | 424.00       |          | 288.00                       | 192.00      | 192.00       |          |
| Stockton           |                |                      |             |              |          |                              |             |              |          |
| St. Anne's.....    | 295.00         | 295.00               | 196.64      | 172.06       | 24.58    | 132.00                       | 88.00       | 77.00        | 11.00    |
| St. John's.....    | 3,276.00       | 3,276.00             | 2,184.00    | 2,184.00     |          | 1,446.00                     | 964.00      | 964.00       |          |
| Taft.....          | 552.00         | 300.00               | 200.00      | 189.63       | 10.37    | 252.00                       | 168.00      | 30.00        | 138.00   |
| Tracy.....         | 348.00         | 348.00               | 232.00      | 174.00       | 58.00    | 156.00                       | 104.00      | 78.00        | 26.00    |
| Tulare.....        | 444.00         | 444.00               | 296.00      | 296.00       |          | 192.00                       | 128.00      | 128.00       |          |
| Turlock.....       | 623.00         | 623.00               | 415.36      | 363.44       | 51.92    | 252.00                       | 168.00      | 147.00       | 21.00    |
| Visalia.....       | 1,128.00       | 1,128.00             | 752.00      | 752.00       |          | 504.00                       | 336.00      | 336.00       |          |

## Proposed Quotas and Assessments for 1953

| Parish or Mission                                                                | Church Program |             |             |            | District Administration Fund |             |             |          |          |              |
|----------------------------------------------------------------------------------|----------------|-------------|-------------|------------|------------------------------|-------------|-------------|----------|----------|--------------|
|                                                                                  | 3-Year         | 1952        | Proposed    | 1952       | 1953                         | 1952        | 1953        |          | 1952     | 1953         |
|                                                                                  | Average        |             |             |            |                              |             | Proposed    | Proposed |          |              |
| Current                                                                          | 1952           | 1953        | Monthly     | Monthly    | Assess-                      | Assess-     | Monthly     | Monthly  |          |              |
| Mission                                                                          | Exp.           | Quota       | Quota       | Payment    | Payment                      | ment        | ment        | Payment  | Payment  |              |
| Avenal.....                                                                      | \$1,330.00     | \$ 126.00   | \$ 216.00   | \$ 10.50   | \$ 18.00                     | \$ 60.00    | \$ 84.00    | \$ 5.00  | \$ 7.00  |              |
| Bakersfield....                                                                  | 10,700.00      | 2,160.00    | 2,568.00    | 180.00     | 214.00                       | 960.00      | 960.00      | 80.00    | 80.00    |              |
| Bishop.....                                                                      | 3,450.00       | 480.00      | 624.00      | 40.00      | 52.00                        | 204.00      | 240.00      | 17.00    | 20.00    |              |
| China Lake.....                                                                  | 3,260.00       | 384.00      | 576.00      | 32.00      | 48.00                        | 168.00      | 228.00      | 14.00    | 19.00    |              |
| Coalinga.....                                                                    | 2,450.00       | 324.00      | 408.00      | 27.00      | 34.00                        | 132.00      | 156.00      | 11.00    | 13.00    |              |
| Delano.....                                                                      | 2,290.00       | 144.00      | 372.00      | 12.00      | 31.00                        | 60.00       | 144.00      | 5.00     | 12.00    |              |
| Fresno                                                                           |                |             |             |            |                              |             |             |          |          |              |
| St. Columba's.....                                                               |                | 70.00       | 240.00      | 10.00      | 20.00                        | 35.00       | 120.00      | 5.00     | 10.00    |              |
| St. James'.....                                                                  | 19,630.00      | 4,200.00    | 4,800.00    | 350.00     | 400.00                       | 1,860.00    | 1,860.00    | 155.00   | 155.00   |              |
| Hanford.....                                                                     | 6,850.00       | 1,500.00    | 1,560.00    | 125.00     | 130.00                       | 672.00      | 630.00      | 56.00    | 52.50    |              |
| Lindsay.....                                                                     | 3,340.00       | 457.00      | 600.00      | 38.00      | 50.00                        | 192.00      | 240.00      | 16.00    | 20.00    |              |
| Lodi.....                                                                        | 5,650.00       | 1,055.00    | 1,212.00    | 87.92      | 101.00                       | 444.00      | 456.00      | 37.00    | 38.00    |              |
| Lone Pine.....                                                                   |                | 108.00      | 240.00      | 9.00       | 20.00                        | 48.00       | 120.00      | 4.00     | 10.00    |              |
| Los Banos.....                                                                   |                | 60.00       | 240.00      | 10.00      | 20.00                        | 30.00       | 120.00      | 5.00     | 10.00    |              |
| Madera.....                                                                      | 3,000.00       | 432.00      | 516.00      | 36.00      | 43.00                        | 192.00      | 204.00      | 16.00    | 17.00    |              |
| Mendota.....                                                                     |                | 355.00      | 408.00      | 29.59      | 34.00                        | 156.00      | 126.00      | 13.00    | 10.50    |              |
| Merced.....                                                                      | 5,560.00       | 876.00      | 1,176.00    | 73.00      | 98.00                        | 396.00      | 456.00      | 33.00    | 38.00    |              |
| Modesto.....                                                                     | 9,890.00       | 1,692.00    | 2,340.00    | 141.00     | 195.00                       | 732.00      | 876.00      | 61.00    | 73.00    |              |
| Oakdale.....                                                                     | 3,610.00       | 528.00      | 660.00      | 44.00      | 55.00                        | 228.00      | 264.00      | 19.00    | 22.00    |              |
| Porterville.....                                                                 | 4,480.00       | 720.00      | 888.00      | 60.00      | 74.00                        | 324.00      | 348.00      | 27.00    | 29.00    |              |
| Reedley.....                                                                     | 3,690.00       | 450.00      | 684.00      | 37.50      | 57.00                        | 204.00      | 264.00      | 17.00    | 22.00    |              |
| Sonora.....                                                                      | 4,490.00       | 636.00      | 888.00      | 53.00      | 74.00                        | 288.00      | 348.00      | 24.00    | 29.00    |              |
| Stockton                                                                         |                |             |             |            |                              |             |             |          |          |              |
| St. Anne's.....                                                                  | 2,750.00       | 295.00      | 468.00      | 24.58      | 39.00                        | 132.00      | 180.00      | 11.00    | 15.00    |              |
| St. John's.....                                                                  | 14,040.00      | 3,276.00    | 3,468.00    | 273.00     | 289.00                       | 1,446.00    | 1,446.00    | 120.50   | 120.50   |              |
| Taft.....                                                                        | 3,500.00       | 552.00      | 624.00      | 46.00      | 52.00                        | 252.00      | 252.00      | 21.00    | 21.00    |              |
| Tracy.....                                                                       | 3,040.00       | 348.00      | 516.00      | 29.00      | 43.00                        | 156.00      | 204.00      | 13.00    | 17.00    |              |
| Tulare.....                                                                      | 2,820.00       | 444.00      | 480.00      | 37.00      | 40.00                        | 192.00      | 192.00      | 16.00    | 16.00    |              |
| Turlock.....                                                                     | 4,320.00       | 623.00      | 840.00      | 51.92      | 70.00                        | 252.00      | 324.00      | 21.00    | 27.00    |              |
| Visalia.....                                                                     | 6,390.00       | 1,128.00    | 1,392.00    | 94.00      | 116.00                       | 504.00      | 528.00      | 42.00    | 44.00    |              |
| Totals.....                                                                      |                | \$23,473.00 | \$29,004.00 | \$1,946.00 | \$2,417.00                   | \$10,355.00 | \$11,370.00 | \$862.50 | \$947.50 |              |
| San Joaquin's Quota to The National Church in 1953 will be.....                  |                |             |             |            |                              |             |             |          |          | \$ 16,241.00 |
| Salary Assistance, Travel, Forth, Etc.—As of 1952.....                           |                |             |             |            |                              |             |             |          |          | 7,759.00     |
| Missionary Advance and Increased Salaries for Mission Clergy in San Joaquin..... |                |             |             |            |                              |             |             |          |          | 5,000.00     |
| Totals.....                                                                      |                |             |             |            |                              |             |             |          |          | \$ 29,000.00 |



## Memorial Organ Given To St. Andrew's, Taft

The many friends of the late A. W. Noon, a district supervisor of Kern County and a former warden of St. Andrew's, Taft, desire to purchase an electronic organ in his memory. Contributions toward the fund are being received from his friends in county, city, and Church circles. The committee hopes to have the organ installed in the church in the fall.

A baptismal shell has been given the church by the widow of the late Rev. C. H. Boddington in his memory. He was a former rector.

## Department of Christian Education Missionary District of San Joaquin

(Membership as of Mills College Conference, June, 1952)

The Rt. Rev. Sumner Walters  
Bishop of San Joaquin  
1617 N. Hunter Street, Stockton 4

*Chairman*, The Rev. James P. Trotter  
308 Canal Drive, Turlock

*Christian Education Secretary*, Helen Wagstaff, 115 E. Miner Avenue, Stockton 2

### College,

The Rev. C. T. Abbott, Jr.  
1039 Douglas Road, Stockton 4

*Religious Literature and Reading*,  
Katherine Chastain  
Box 774, Coalinga

*District W.A. Christian Education Secretary*,  
Mrs. Walter M. Clarke, Jr.  
1970 10th St., Reedley

### Youth Advisor, HYC,

The Rev. Walter M. Clarke, Jr.  
1970 10th St., Reedley

### District W.A. President,

Mrs. Joseph J. Davis  
320 Hyde Way, Visalia

### Teacher Training,

Mrs. John Firth  
5816 N. Pershing Ave., Stockton 4

*Camps and Conferences*,  
*Acting Chairman at Mills College Conference*,

The Rev. Paul E. Langpaap  
115 E. Miner Ave., Stockton 2

### Church School Offerings,

M. D. McKim  
1130 N. Harris St., Hanford

### Church School by Mail,

Mrs. Blanche Morrel  
162 South Avenue, Turlock

### Visual Aids

The Rev. John T. Raymond  
427 Elm St., Lodi

### Vacation Church School,

*Secretary at Mills College Conference*

The Rev. Morgan Sheldon  
P. O. Box 18, Tracy

### Associated Members,

Wilbur Caswell, Visual Aids; Box 357,  
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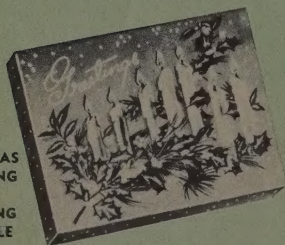
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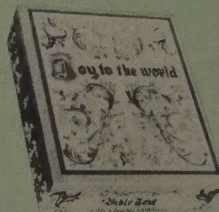
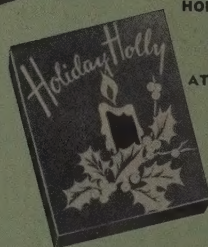


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